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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE WORKING CLASSES AND CHURCH ESTABLISHMENTS.

The movement for the disestablishment and disendowment of the English Church is entering upon its penultimate phase. It may not seem so to the large majority of persons who judge only from what appears in the metropolitan journals. The time has not yet come for these central organs of opinion to show any decided leaning towards an object which is condemned by the traditions of perhaps the bulk of the classes which they represent. As yet, the question of putting an end to Church Establishments is, with the London press, an abstract question—theoretically tenable it may be, but not socially and politically powerful, nor capable of exercising vast political influence. True, it has been lifted into a Parliamentary position, and has obtained both from the Government and the House of Commons respectful treatment—but it is in an unmistakeable minority—it has a long up-hill course before it, and its settlement is believed by the statesmen of the day to lie too far ahead of them to require their immediate attention. Hence, it is scarcely a matter of surprise that the practical movements of its friends attract comparatively little observation, and that a very small portion of the public are made aware of the steps which are being taken towards changing speculation in regard to this question into fact.

It may, perhaps, have escaped the notice of some of our readers that a Committee has been formed for promoting the Separation of Church and State, consisting of the most conspicuous leaders of the Working Men, the object of which is to do for their fellow-workmen, both in the metropolis and in the provinces, what the Liberation Society has laboured so effectively in doing among other classes of the community. The Address of this Committee to the Working Classes of Great Britain has been published, and on Friday evening last, a conference of working men was held at Cannon-street Hotel, to consider the best means of giving effect to the object it commends. The address is a very able one. It is thoroughly outspoken—but moderate, as well as serious in tone. After concisely, and we may add, correctly, reviewing the drift of the debate of May 9 in the House of Commons last session, it says, "Mr. Gladstone closed his speech by suggesting to Mr. Miall that he must first convince a majority of the people of the wisdom and the justice of his policy before expecting Parliament to adopt it. This unequivocal challenge of the Premier has been accepted; and the Society for the Liberation of Religion from State Patronage and Control has determined to appeal to the people for an expression of opinion on the subject. . . . It behoves the working men, therefore, to answer that appeal; and that, not simply upon the purely numerical ground suggested by Mr. Gladstone, as to whether, among the adult male population of this island, the majority are in favour of or against, the disendowment and disestablishment of the State Church in Britain as in Ireland; but also, and perhaps especially, *with a view to the return of pledged candidates at the next general election.* . . . These, then, are the circumstances under which" the Working Men's Committee for the Separation of Church and State "has been formed, and now proceeds to work."

The Cannon-street Conference readily endorsed the views of the Working Men's Committee, and authorised the committee to take such steps as it might deem expedient to carry those views into effect. Almost all the working men who took part in the Conference intimated that, as a question of principle, the separation of the Church from the State had long since gained the general concurrence of the class which they represented, and that, too, mainly for the reasons summarised in the address of the Committee. They regard matters of religion as belonging to the domain of conscience, in which everything must be left between man and his Maker; they look upon the maintenance of State Churches in Great Britain as unjust, and inconsistent with the disestablishment of the Church in Ireland; assert that the system has failed, and is a hindrance to the attainment of those objects which churches of any kind profess to keep in view, and that it has failed as manifestly in Great Britain as in Ireland; they deem it a violation of political equity that the immense revenues of the existing Church Establishments should be distributed among the religious teachers of half, or less than half, of the people. They regard it as obstructive to popular progress, on account of the social influence which it asserts, and as a source of national weakness because it divides the nation into two hostile parties, and carries a mischievous sectarianism into almost all the affairs of life.

The chairman of the conference drew a careful distinction between the Church, as a religious institution, and the Establishment, as a political arrangement, and in this he was followed by subsequent speakers, and evidently elicited the approbation of his audience. The working men, speaking through the mouths of their recognised leaders, disavow any desire to injure religion, although they may, for the most part, stand aloof from the existing organisations in this country which labour to give it practical effect. They entertain no design of interfering with its free action. They object, however, as many others object, although perhaps for a different reason, to any political or financial advantages being assigned by the nation to this or that denomination of Christians. In the enterprise on which they have just now embarked they wisely refuse to have anything to do with the distinctions that obtain between church and chapel. They take up the question on the grounds which specially affect the nation, as such, and which, therefore, necessarily affect themselves as one of the most numerous classes helping to constitute the nation. The change they ask is precisely that change which has already been realised in one part of Her Majesty's dominions, and which is as justly applicable to other parts. They are willing to travel along the same road as the various bodies which accept the guidance of the Liberation Society. But they prefer to march as a separate *corps d'armée;* to be under discipline to their own chiefs; to use their own weapons, and to be masters of their own combinations solely on their own responsibility. They are not disinclined to friendly consultation, with a view to unity of effort, with those who have hitherto fought this battle with so much comparative success. But they give it to be understood that neither will they be responsible for the sayings and doings of the Liberation Society, nor will the Liberation Society be held responsible for theirs.

There cannot be a reasonable doubt that if the enterprise launched at the Cannon-street conference be followed up with judgment and spirit, it will very speedily put a new aspect on the State-Church contest. Be it observed that the struggle is destined to take place in the electoral field, and that the weapons upon which the working men will rely will be mainly the exercise of the franchise, protected by the ballot. It will, doubtless, depend very much upon the spirit in which the Established Churches of the realm meet this new force, whether the new force itself will be hereafter restricted within judicious limits. The Establishments, through Mr. Gladstone, have appealed to public opinion as the proper guide to Parliamentary decision. The working men, we are told by the address of the committee, "have never yet, as a body, pronounced any judgment on this great question," and, certainly, it ought to be felt by all parties, including the members of these Church Establishments, that "after the broad challenge thrown down by the Premier, they can no longer, with respect either to him or to themselves, refrain from a declaration of their honest and deliberate sentiments." This declaration they will ultimately make at the poll. No course can be more legitimate or more appropriate. Means will instantly be taken to bring the vast importance of the issue under the notice of the working men all over the land, but especially of those who constitute a portion of the Parliamentary constituency of the country. This preliminary work, we earnestly trust, will be calmly prosecuted, and calmly met. There is no need for bitterness on either side, none for calumny, none for misrepresentation, none for personal or party abuse. We congratulate the Working Men's Committee for the Separation of Church and State upon their initiation of so vast and worthy a political undertaking, and we have little doubt that, if pursued in the same dispassionate and discriminating spirit as that in which it has been commenced, their own anticipation of its effect will be realised, and that "after this great question has been submitted to the electors, when it is next debated in the House of Commons, Mr. Miall will be able to give to Mr. Gladstone's challenge a satisfactory and decisive answer."

ROBERT HALL'S STATUE.

In his recent lectures, as Slade Professor at Oxford, Mr. Ruskin lays it down that fine art has three functions—first, to enforce religious

sentiment; secondly, to perfect the ethical state of man; and, thirdly, to adorn and advance the material service of society. Leicester, therefore, which enjoyed the best twenty years of Robert Hall's maturest labours, has directed sculpture to its noblest end in erecting a visible memorial to her renowned philosopher and spiritual guide—a man every way much greater than those writings by which alone he is known to the people of this generation. Reared in an age when Johnsonian eloquence was still regarded as the highest type of English speech—when even the most illustrious men fought the battle of life in sword and wig and gown, with constant regard to postures and dignities, when every speech in Parliament, every sermon, every historical recital that aimed at public influence, must be an elaborate "composition," it was no slight achievement that Hall should have succeeded in being majestic when others were pompous, and only stately and classical when his coevals were stagey. His writings are not, indeed, much to the taste of the present day, unless, perhaps, to a few relics of the olden time in provincial quarters, pulpit and platform orators who still go on in the old way, carving out statuesque sentences aloft, and rightly finding in those exquisite pieces of Hall's Grecian-like work the purest models of a style that reminds you of the Panathenaic procession, or of the still grander sculptures on the pediment of the Parthenon. But, though belonging to this evil latter day of sans-culottism and slang, when judges with difficulty retain their ermine, or bishops their lawn, when human nature sits impatiently under sermons which are too much composed, and when a corps of rifle volunteers would probably smile within their sleeves if a preacher were to address them in the exalted strains which end the "Sentiments proper to the Present Crisis," every tradition conspires to assure us that Mr. Hall was a man to whom style was a local accident, a garment that fell as he rose into the firmament—a man so noble and so holy that his surviving associates have done well in "enforcing religious sentiment" upon us by perpetuating his image now that his memory begins to fade into oblivion.

There was a time, no doubt, when Mr. Hall was a great "pulpit orator"—the greatest of a species who are seldom the greatest of men, combining in his single person many of the chief grandeurs and beauties of Bossuet and Bourdaloue; but his claim to veneration by posterity, and especially by men of his own profession, is that there came later a time when he altogether forgot oratory in the themes on which he reasoned with transcendent power before the multitude. We have the testimony of several biographers, and of many and various witnesses, that in the latter decades of his life Mr. Hall's main characteristic was a consuming passion of earnestness which ascended into a region where the sentences were left to take care of themselves—when the prophet, wrapped in the mantle of his humility, seemed to stand in the cleft of the rock, listening to the receding tempest and the "still small voice" of the Divine Mercy revealing itself to men, with no thought but of repeating to the people, in child-like simplicity and fervour, the things which he had seen and heard. And when it is considered that this was a teacher before whom such men as Macintosh and Foster were willing to sit as humble learners, and that when most self-forgetful and impassioned, he was still one who spoke with most indisputable force, with the authority of a vast and voluminous scholarship, and with the experience of a prolonged conversation with mankind, we cannot wonder if the few who knew him well, and remain until this present, tremble with emotion as they recount his virtues, and unveil this monument to his fame. He must indeed have been a preacher deserving of long remembrance whose memory could kindle so genuine an enthusiasm for his goodness as was displayed by the elders of Leicester in the recital of his history.

There is something, too, in the details of his personal experience fitted to move the heart even of an age that knew him not. It is impossible to read without awe and tenderness, even after forty years have passed away, Dr. Olinthus Gregory's record of his final agony at Bristol, when, after a fortnight of unexampled suffering, he died in perfect peace of mind, but in appalling convulsions of bodily pain from the combined action of two mortal disorders. This was but the climax of a long enduring story of sorrow, for Mr. Hall all his life long had carried about with him "an apparatus of torture," and his whole existence was a courageous battle against the anguish which consumed him. He fought on through ten years after ten years of pain, teaching and preaching the things pertaining to the kingdom of God, "prosecuting," as Mr. Mursell says, "his severe and unbroken studies, and sustaining without interruption the sacred duties of his office." He scarcely knew a night of undisturbed sleep during the whole of his residence at Leicester. He constantly rose at the small hours, and either read and prayed his pains away, or bore them with the patience of a martyr. In one of the final paroxysms at Bristol, he said to a friend who was with him, "Why should a living man complain, a man for the punishment of his sins? I have not complained, have I, sir? And I won't complain." Lord Lytton has woven these sublime words into his story of "The Caxtons," and no more touching comment can be now offered on the sincerity and the faith of the great man whose statue stands in Leicester with his right hand pointing to the skies.

Mr. Hall's claims to the attention of posterity are personal and traditional, rather than literary. His infirmities prevented him from writing much, and his writings, painfully produced, perhaps scarcely represent to modern readers the higher qualities of his mind. But there was a more than Roman virtue in this man, a courage which never quailed when conflict was demanded or suffering was to be endured. He faced his pains, and fought them for forty years with opiates and silence; he faced with patient dignity his position as a convinced Dissenter; he faced with his protests for simplicity and truth the whole hierarchy of England, and the flatteries of admirers who would have had him to conform; he faced the infidels of his time, such as they were, though unworthy of his steel; and finally, when he thought their pious narrowness required it of him, he turned about and faced the Baptists themselves. He was a mighty lover of freedom, and struck right and left for the liberties of the people, and we owe more than can be exactly estimated to the force of his great name in compelling the attention of cultivated society at the beginning of this century to the claims of religious Nonconformity. There is indeed something monstrous in the reflection that in this country, the presumed abode of freedom and independence, a man so distinguished as Robert Hall could be thrust down, during his whole lifetime, in consequence of the establishment of Anglicanism, as the social inferior of every crass curate of Leicester or Cambridge; and still more monstrous, perhaps, is the fact that nearly half a century after his death there is still so much to be done before we have achieved the social equality of confessions.

What Mr. Hall would say of modern preaching and church politics, if we can imagine his statue to become animated by his spirit, and to be surrounded by an audience which should consist of all the present teachers of religion in England, it would perhaps be presumptuous to divine; but, if we have read his character aright, he would rebuke with flames of fire much of the instruction now given to the people under the name of Christianity. Would he not denounce as with hot thunderbolts the return and wide extension of decorative sacerdotalism to enfeeble the intellect and corrupt the manhood of a new generation? Would he not adjure the free churches to resist till death the self-conceited and half-hearted rationalism which sets aside the Apostolic writings as the rule of faith and the grand subject of pulpit instruction? Would he not flame out with indignation upon every man who preaches to win vulgar applause, or as if he were not in intensest earnest with his people? And would he not urge us all onwards, with even more than his earthly enthusiasm, to fight manfully, for the sake of the whole world, in the battle of English Protestantism and English freedom? Mr. Phillips' chisel will not have wrought in vain, if his work shall suggest in years to come some such thoughts as these to the people of the Midland Counties, when they look upon the heaven-directed face and hand of Robert Hall in Leicester.

ECCLESIASTICAL NOTES.

ELSEWHERE we give a report of the working men's conference on the State Church question at Cannon-street Hotel, which proved to be a thorough business meeting of leading men connected with the various trade organisations—many of whom, we may say, were prominent members of the conference held a few years ago on the alienation of the working classes from our religious institutions. This is no movement of rationalists of the Bradlaugh type who want to subvert Christianity, but of men who believe that disestablishment, as Mr. Howell the chairman said, would be as much for the benefit of the Church as the State, because it would put an end to sectarian antagonism, enable the Church more vigorously to prosecute her proper work and bring true religion nearer to the people. "Disestablishment in Ireland," he remarked, "had been immediately followed by the Church liberalising her creeds, and she would liberalise her own work until she became the home of the Protestant aspirations of the Irish people—a thing impossible so long as she was a State Church in opposition to the other denominations in Ireland." It is in this spirit that our leading artisans claim that the Episcopal Church of England shall be set free from State patronage and control. The conference of last Friday was not held to argue the matter—for as Mr. Applegarth said, the minds of working men had long been made up on the question—nor to indulge in inflammatory appeals, but to devise machinery and collect and consolidate the opinions of the country, so that an emphatic answer might be given to the challenge which Mr. Gladstone threw down last session. The working men's committee intend to establish branches and hold meetings in all our large towns as well as prepare for the next general election—a great work, but one which will be much facilitated by their own extended organisations. We cordially echo the hope expressed in the resolution passed by the conference, that the movement now commenced "will be vigorously carried out throughout the country."

Both the working men's committee and the Liberation Society will encounter formidable opposition—so at least we are told. The defenders of the Establishment derive great consolation from the debate on Church and State in the recent Church Congress, and still more from the promised help of the Church Defence Institution. Their latest programme proposes local associations, lectures, the circulation of papers and pamphlets "setting forth the just claims of the Church of England upon the people of the country, and refuting the frequent misrepresentations of many of her assailants," and a fund composed of 500 subscriptions of 10*l.* for five years, by which time, it is said, "there is good reason to believe that the English people must realise the true character of the assaults directed against their Church!" But how will this institution avert such blows to the Establishment as will probably be inflicted by the decision in the Bennett case which comes on for hearing before the Judicial Committee of the Privy Council on the 28th inst.? One of their own journals thinks that the final issue of this great trial "will be looked for with much anxiety by the various sections of the Anglican communion, and with scarcely less solicitude by a good many people outside. Whatever the decision may be, it is almost sure to be followed by results of national importance"—which we interpret to mean that either High Church or Low Church will be up in arms when the judgment has been pronounced.

But we will not anticipate. A copy of the twelfth number of the *Devonshire Churchman*, "a monthly record of Church work and of the proceedings of the Devonshire Church Institution," has been sent to us. Apparently the first object here referred to is swallowed up in the last. We gather from the pages of this periodical that the 19th inst. is to be a "National Church Sunday," when sermons are to be preached and collections made on behalf of "Church Defence and Church Reform"—whatever the latter may mean. A list is given of some *eighty* Devonshire incumbents who have consented to beat "the pulpit drum ecclesiastic" on that day, including one or two archdeacons, the Dean of Exeter, and Canon Cook. The reason for this extraordinary movement of "political" Churchmen is thus described in italics in the circular of the Church Defence Institution:—"*It is evident, in a crisis of such unprecedented gravity, exertions of no ordinary description must be put forth.*" The cry of "The Church in danger" has come very early, but we are not dismayed. As the *Western Daily Mercury* remarks:—

> The Liberation Society can desire nothing better than National Church Sundays all over the land. They will make the question one of argument, and the hardest hitters will win, morally, at any rate. The minds of laymen will be moved to inquiry where they have hitherto reposed in somnolent content, and so far much good must be effected. The discipline will be beneficial to clergymen also, and in the quiet of their libraries they may discover that there is a good deal to be said on the other side which they had not previously imagined. Many a man has been converted in this way, and the process, whatever be its results, is always healthful. . . . The Liberationists will certainly not be overcome, daunted, or silenced. They work, and they can afford to wait. Nay, in one sense, they deserve to be enrolled as Church defenders. They wish to relieve it from the trammels of the Establishment, and they have the countenance and support of a good many clerics and laics within the Church itself. They are not hostile to the Church *per se*, and consequently they can afford to smile at these and similar efforts to prevent a change which is proceeding as slowly and as surely as any great organic change scientific observers are able to note in the external world. Sermons and collections, then, by all means!

"Suppose," remarks a correspondent *apropos* of

the subject, "the Liberation Society had proposed that sermons on an appointed Sunday should be preached and collections made in every Nonconformist place of worship in the kingdom on its behalf. What an outcry would have been raised! No language could have been found strong enough to vilify the 'political' Dissenters." Will the champions of the temporalities of the State-Church proceed from Church collections to exclusive dealing, and ostracise all tradesmen, &c., on the other side, as has been proposed in public by one of their number?

The Church defenders have already commenced operations in Wales—not a very promising part of Great Britain, it may be thought, for such an experiment. However, a select meeting was held the other day at Carmarthen to form a branch association for the diocese of Llandaff and St. Davids. The inferior clergy were present in considerable force, but the *Cardiff Times* commends the good taste of the highest dignitaries of the Church, and the most wealthy of the landed gentry "in abstaining from attending at a meeting of an association whose ostensible aims are so closely identified with their pecuniary interests." The meeting was presided over by Sir J. J. Hamilton, who made up for the shortcomings of dignitaries and squires by the warmth and earnestness with which he "deemed it a privilege to shed the last drop of blood in the Church's behalf," and the "clear and unmistakable language" in which he was "prepared to defend his Church till his last breath, and till his heart shall cease to beat." The hon. baronet vouched for similar sentiments pervading the breasts of everyone within the "precincts of the hall" at Carmarthen. Remarking upon this meeting, the paper already quoted says:—

The association has been formed, as nearly every speaker took care to reiterate, simply "*to hold their own*," and no wonder that such a principle should have evoked a degree of enthusiasm, even in the Church of England. By "holding their own" is of course to be understood holding the rights and privileges of the Church of England in relation to the State, and it is as a means to that end that the efforts of the association are to be directed to the obtaining of accurate statistics of the relative numbers of Churchmen and Dissenters in the two dioceses.

Now, what strikes us in this avowal of the Churchmen at Carmarthen, and indeed in the similar professions current among Churchmen everywhere, is the extreme modesty of the position taken—that what belongs to the nation is the exclusive property of one-half, or less, of the people of the nation! In Carmarthen the position taken was one of still greater simplicity, for Canon Perowne himself did not dispute the "minority" in which Churchmen are placed in the two dioceses, but believed investigations would establish that it was an "increasing minority." . . . . We are all of us in Great Britain possessors of the property of the National Church, and when a knot of individuals gather themselves together and talk heroically of standing together to the death in defence of their own—when they mean by that that nobody else has right or title to the national funds appropriated to the sustenance of a certain public department—then it is time for the rest of the people of England and Wales to form another association for the purpose of "recovering their own," and correcting the notions of the clergy and landed gentry respecting *meum* and *tuum* in national property.

We need not, however, go beyond the articles of association, and the speeches of the day, to be made aware how unsafe those defenders of the Church themselves feel in the position they take up. Whence the anxiety to procure statistics, and to dispute the argument drawn from the number of places of worship, and the sittings they provide? It is avowed that the object is to endeavour to refute current conceptions on the subject, and thus the whole point is conceded as to what forms the justification for a National Church. It is virtually conceded that it ought not to be in a minority.

And then our contemporary describes what it believes to be the animating purpose of this new Welsh movement:—

It has been concocted and will be upheld by a cabal of politicians, who discern in religious questions simply the most powerful bonds of party. It is designed to play an important part in a gigantic scheme, which embracing the small into the great, tampers with the burgesses in the election of a town councillor, and dreams of subjugating the whole of South Wales to the Conservative party. It is, in short, a new political "alliance" about whose real nature there can be no mystery.

THE REV. G. VENABLES, OF LEICESTER, AND MR. MIALL, M.P.

The following correspondence has passed between Mr. Miall, M.P., and the Rev. G. Venables, of Leicester, relative to some remarks made by the latter in the recent Church Congress at Nottingham:—

(Copy).

Welland House, Forest-hill, S.E., Oct. 30, 1871.

Rev. G. Venables.

Sir,—It has been brought to my notice by two or three friends that the *Nottingham Guardian* of the 13th inst. (followed by the *Morning Post*) reports you to have spoken to this effect at the recent Church Congress held in that town—that in a recent statement made by me at Leicester, I had not only said I would have the endowments of the Church taken away, but I added that I would take the Church buildings, and would not have them used for religious purposes again, but that they might be turned into drinking saloons and other places of amusement.

You are further reported to have said that, "this language was so extraordinary that it was thought the reporter had made a mistake, but when Mr. Miall was written to, his reply was that the report was substantially correct."

I beg to ask whether you made a statement of this kind at the above Congress, and, if not, wherein any statement you did make differed from the above report. I think it but fair to advise you that it is my intention to publish the correspondence.

I am, Sir, yours faithfully.

Saint Matthew's, Leicester, Oct. 31, 1871.

To Edward Miall, Esq., M.P.

Sir,—In reply to your letter, I repeat to you what I said at Nottingham, and it appears to me to be borne out by your speech to which you refer. I said that you would not only take away the funds from the Church, but that you would also take away the Church buildings—some thousands of which have been erected in our lifetime, and even by persons now living—and that you would "give" them (owning by that term that they are not theirs now) to the inhabitants of the parish in which they stand, to be used for what purposes they chose, *so only they were not used for the only purpose for which they were built, viz., religious purposes.*

And upon this extraordinary proposal I remarked—So that it is possible that some of our churches (if this scheme took effect) may come to be used for drinking-saloons and other places of amusement. And I repeat this observation. For although, indeed, you probably neither anticipated nor desired such a result, there can be little doubt that in not a few places the result would be what I describe.

If I can get a copy of *Church Bells*, No. XI., March 11, 1871, I will send it to you. You will see there (p. 165) a statement which will probably bring to your recollection my further observation, viz., that your language was so extraordinary that it was thought that the reporters had made a blunder.

I believe that several Dissenters of Leicester entertained this opinion. They could not believe that Mr. Miall would take the Church edifices, or even all the endowments. You stated in reply to the editor of the *Church Bells*, that you thought the report was a fair and accurate one.

According to that report, your notion of disestablishment is, if possible, of a far more sweeping character than that which has half ruined the Church of Ireland.

If I understand the drift of your speech, you would not *allow* the present clergy to "commute," and thus (if disposed) provide a small endowment for future generations. And as the present clergy died out, the whole of the endowments should be taken by the State, *which never gave them*, and be by it given to the parishes wherein it arises, for the parishioners (whatever their opinions or characters may be—Churchmen, Nonconformists, Papists, Infidels, Socialists) to be used for what *they consider* the moral advantage of the parish in all future time!

So that endowments given *for the* religious benefit of the people, *but never given to them*, but given to the Church as a corporate body, would be at the disposal of persons to whom they never belonged, to apply to what they may happen to consider the proper thing for the parish at the time. You then say of the edifices, "Give them" (*i.e.d., the parishioners*, though many persons thought you must have meant the Church people, but the conclusion of the sentence shows it is otherwise)—"Give them the Church building, give them whatever the Church had in her own right; give them the tithe; give them the glebe. Let them be parish property to be used for the moral advantage of the parish in all future time, but not to be used in such a way as that one denomination of Christians should obtain the benefit of them to the exclusion of others. "There was no mode in which that could be carried out except by excluding religion altogether as an object on which such moneys should be expended." So that while Dissenting bodies may retain their endowments for the benefit of their respective denominations (wherever they exist), the Church is to be altogether deprived of buildings, glebes, tithe, and endowments; the parishioners, *forsooth*, being soothed with the blandishments of disposing of such things in the way which they think most conducive to the moral and social purposes of the parish! In fact, you would calmly take that which has been, in various ages, for many centuries past down to the present hour, solemnly given to God for religious purposes, which has been given to the Church, and not to the State or to the nation—which has been entrusted to the State just as you would entrust your property, or as Nonconformist bodies entrust their chapels and endowments, in the belief that the State would preserve it to the purposes for which it has been given,—you would take all this and put it into the power and possibility of people to apply it to what would certainly prove, in many instances, evil and very injurious purposes.

Having made these statements, you proceed to observe that you "do not wish to confer upon the Church anything that might hereafter cripple its freedom."

Having taken all its belongings from the Church, you certainly appear to add a little bit of irony to your intentions. The Church, by your scheme, will certainly not possess anything to "*cripple*" her. You turn her naked into the world to begin *de novo*.

And all this, as you would have us believe, in the *interests of religion!* But if so, why do not Nonconforming bodies at once cease to "*cripple*" themselves with any endowments they possess? I am sure you do not so mean it, but if your scheme is not "robbing God," I do not know what is (Malachi iii. 8, 9). And to do this will be to draw down His wrath upon the nation.

I have now answered your inquiries, and have repeated the observations which I made upon your speech. I have not accused you, at any time, of desiring to bring about these things, which, I have remarked, would certainly be the *result* of the adoption of your plans.

In my opinion, no man has a right to do what you propose, and I can hardly believe that Nonconformists themselves would support your scheme when they understood it. We live, however, in a day when changes are great and rapid, and when many sound principles appear likely to be ignored. The way in which, already, many endowments have been applied to other uses than were originally proposed for them (I do not, however, refer to Lady Hewley's Charity), suggests that a precedent may ultimately be set up for the subversion of all rights of tenure, whether in public trust or in private holding. Your scheme, if adopted, would probably do much to hasten on such a change, but whether it be so or not, I do ask you, as a Christian gentleman, to reconsider the plan, which, according to the papers, you have announced in your speech for the disestablishment of the Church.

The Church and State of this land are united, happily and beneficially, as I think. But the union is like that of partnership, and can be dissolved. I happen to believe that it will be a very bad day for the Commonweal of England whenever (if it be so) that partnership is dissolved. Of course, you and others may hold another opinion. But, even then, the State has no right to take from the Church either her buildings or her endowments; whether directly, in order to appropriate them to the purposes of taxation, or under the more specious notion of presenting, or as you very correctly say "*giving*," them to people to whom they never belonged.

Let us be cautious how we take from the Church of Christ what has been given to that Church.

You mention your intention of publishing this correspondence. I am very glad to know that such is your intention, for, while acquitting you of all desire to injure religion, I am confident that your scheme, if adopted, would prove the heaviest blow that Christianity has yet received in Great Britain.

The words of the prophet are not entirely inapplicable to this country, which declare "the nation and kingdom that will not serve Thee shall perish."

I am, Sir, very truly yours,

GEORGE VENABLES.

Welland House, Forest Hill, Nov. 2, 1871.

Rev. G. Venables.

Sir,—I regret that I have been prevented by other matters from acknowledging your letter of the 31st ult. before now.

I hope you will excuse me for confining my remarks to the simple issue to which I invited your attention in my note of the 30th.

I requested you to inform me whether the report contained in the *Nottingham Guardian* of what you told the Church Congress I had said at Leicester, was correct. As you have repeated what you said at the congress, and the words in your letter certainly differ materially from the report in the newspaper, I am justified in concluding that the report is *not* a correct one.

I find that the offensive words which the report made you attribute to me—namely, "that I would take the Church buildings, and would not have them used for religious purposes again, *but that they might be turned into drinking-saloons and other places of amusement*," were brought by you under the notice of the Congress, not as words that I had ever uttered, but simply as your own inference from what I had uttered. So far as the language itself is concerned, you are responsible for it, and not I.

I presume that it was to that language the reporter of the *Nottingham Guardian* thought you were referring when he put into your mouth, in immediate sequence to it, the following statement:—"This language was so extraordinary that it was thought the reporter had made a mistake, but when Mr. Miall was written to, his reply was that the report was substantially correct." When I replied to an inquiry courteously put to me by the editor of *Church Bells*, I wish I had more clearly expressed myself in one or two particulars; but the report is, as far as I can remember, a fair and accurate one. I could not have made any reference to "drinking saloons and other places of amusement," for I could not have verified what, according to your own account of the matter, I had not said, but you had said for me.

You are aware, of course, that the words in question express about as offensive an idea to all good men as could have been broached. You are further aware that they shocked, as well they might, the members of the conference; and you are aware that they are your own words, not mine, although the report of your speech suggests that I had admitted them to be mine. Would it not have been better—more like a gentleman and a Christian—if, instead of attempting to show that you were justified in drawing a shameful inference from my speech at Leicester, you had written at once to the *Nottingham Guardian* to take upon yourself the responsibility of the words in question, and so have publicly absolved me from having said what nobody knew better than yourself that you said for me?

I am, Sir, yours faithfully,

EDWARD MIALL.

St. Matthew's, Leicester, Monday, Nov. 6, 1871.

To Edward Miall, Esq., M.P.

Sir,—I waited until to-day before concluding this correspondence, hoping to obtain some information, which, however, I have not secured.

After having written to you that I felt you probably neither desired nor anticipated the result, which, I stated, would follow the adoption of your scheme, and after having stated that I fully acquitted you of all desire to injure religion, I think you are not justified in writing back to me with an intimation that I attempted to draw a shameful inference from your speech at Leicester, or that I said words for you which you never uttered.

I have not in any way, at Nottingham or elsewhere, attributed words to you which are not in the report of your speech in *Church Bells*, and which report you say is on the whole fair and accurate.

The language about which I spoke as "extraordinary," was that which I found reported in *Church Bells* of March 11, wherein you propose to take Church property and to separate it from religious use, where you see no reason why we should have a great scheme of commutation, and where you propose to give the Church buildings and whatever property the Church has in her own right, the tithe and the glebe, to the parishioners, to be used for the moral advantage of the parish in all future times, "but not to be used in such a way as that one denomination of Christians should obtain the benefit of them to the exclusion of others. There was no mode in which that could be carried out except by excluding religion altogether as an object on which such moneys should be expended," &c.

This is secularisation of the most comprehensive kind possible. It seems to me to mean, in plain language, that you would take from the Church of England every edifice she possesses and every endowment of whatever kind, whether given to her in ages long past, whether given since the Reformation, or since the Restoration, or during the present century, or even by persons now living amongst us.

I said so at the Nottingham Church Congress, and I say so now. If I am mistaken, if I have misapprehended your scheme I regret it. Any one who will take the trouble to compare my remarks with your speech can easily do so.

Your plan appears to me to be the most complete scheme of secularisation of religious gifts ever made in England, and one which exposes us to more than the possibility, even to the probability, of some of our churches being used for drinking-saloons and places of amusement; for when, with all our exertions, Church extension has not kept pace with the growth of population, there is no doubt that the irreligious element prevails to such an extent as would secure this fearful state of things.

You are right in saying that the expression of such a state is "offensive." It is very offensive, but what would the realisation of it be? Not alone "offensive," b it awful and distressing.

Nor is there any great difference between applying moneys and endowments given to religious purposes, to merely moral or social objects, and applying Church edifices to the same objects.

Church buildings and Church endowments were not given by the State, and do not belong to the State, any more than does the chapel or the minister's residence, or the endowment attaching to any community of Nonconformists.

The State has no right, before God, to interfere, at all events while the endowments and edifices are being used,—as all must own they are used,—to the purposes for which they were given, by that corporate body to which they were given.

You ask me if it would not have been better if, instead of attempting to show that I was justified in drawing a shameful inference from your speech at Leicester, I had written to the *Nottingham Guardian* to take the responsibility of the words in question on myself?

I say, once again, that I have never drawn, or attempted to draw, any inference from your speech, or to make you appear to say what you are not reported in *Church Bells* to have said.

Aud until I had seen the *Nottingham Guardian*, of course, I could not do as you suggested. Knowing nothing of the Nottingham newspapers, I naturally bought the first that came to hand. It was the *Nottingham Journal*, which does not happen to give that part of my speech to which you refer. Otherwise I would have most willingly written to the editor to have told him that in condensing my speech for his columns he had inadvertently and unfortunately mingled what I stated was your plan, with my own comments upon that plan.

It comes then to this:—

1. You propounded a scheme at Leicester for the disestablishment and disendowment of the Church of England.

2. What I stated at Nottingham Church Congress as said by you, you did say according to the report in *Church Bells*.

3. On this scheme of yours, I offered some remarks of my own.

4. To those remarks I distinctly adhere.

I regret, as much as you can regret, the misapprehension that has arisen. But I do not feel that I am in any way blameworthy. All has arisen out of a very natural, though unfortunate, mistake.

You told me of your intention to publish this correspondence. I propose to do the same.

With an earnest desire that your scheme may never be attempted, but with all good wishes for yourself,

I am, Sir, yours very truly,

GEORGE VENABLES.

The following is the quotation from Mr. Miall's speech referred to in the above correspondence, as copied from a Leicester paper into *Church Bells*:—

For his own part (he spoke merely on his own personal responsibility, and not in the name of any society or association of men), the mode in which he would propose to carry out the disendowment of the English Church would be this—that every parish should retain the funds set apart by the State in that parish for ecclesiastical purposes (not retaining them for ecclesiastical purposes), and *after satisfying every vested interest that was associated with them*, should do with that fund that which the parish felt to be most necessary in order to develope its social welfare; separate it only from religious use, as was done in the case of the Irish Church, and let each parish decide for itself to what other use it would put its own fund. Give them the church building, give them whatever property the Church had in her own right—give them the tithe, give them the glebe; let them be parish property, to be used for the moral advantage of the parish in all future time, but not to be used in such a way as that one denomination of Christians should obtain the benefit of them to the exclusion of others. There was no mode in which that could be carried out except by excluding religion altogether as an object on which such moneys should be expended; and he felt perfectly convinced that the five or six millions a year now devoted to what might be called sectarian purposes, might be devoted to moral and social purposes in each of their villages with very great effect, and with beneficial results to the inhabitants. Then, they did not wish—they did not intend, if they could help it—to confer upon the Church that went forth from its Establishment into a state of disestablishment, anything that might hereafter cripple its freedom; and that, he thought, was one thing that would be likely to attract the attention, and fix the regard and desire, of those who earnestly cared for the religion that was set forth in the Church of England. Perfect liberty they must secure if they were to withdraw the national resources on which they now depended. They desired with all their hearts to give to them most perfect liberty to choose their own course in regard both to doctrine and discipline.

THE DISESTABLISHMENT MOVEMENT.

WORKING MEN'S CONFERENCE.

On Friday evening a conference of a considerable number of representative working men was held at the Cannon-street Hotel, to discuss the means of carrying out the views of a working men's committee who had issued an address to working men on the subject of the disestablishment of the Church of England. Mr. G. Howell took the chair, supported by Mr. George Potter, Mr. R. Applegarth, Mr. H. Broadhurst, Mr. F. Whitstone, Mr. Lloyd Jones, Mr. J. Deighton, Mr. Broadfield, Mr. C. Moreton, Mr. J. Brighty, Mr. J. Perry, Mr. S. Malthouse, Mr. R. Thomas, Mr. J. Horton, Mr. F. G. Davis, Mr. R. Newton, Mr. H. Wilson, and many others belonging to the various trades. Among the visitors present were Mr. Miall, M.P., Mr. H. R. Ellington, Mr. A. Haggis, Mr. H. S. Leonard, Mr. Hoskyns, Rev. G. M. Murphy, &c. The room was well filled.

The CHAIRMAN, in opening the proceedings, said he hoped all those present had received a copy of the address. They were about to engage in a perilous enterprise, in which their opponents would do everything they could to thwart the movement; and, no doubt, whatever misrepresentation could do would be done; but the committee would be prepared to meet fearlessly any arguments used by their enemies, and he trusted the public press would take heed of the committee's words and actions in this matter, and not hand them over to misrepresentation, as had been so frequently done on other subjects. Already the address had produced a considerable amount of abuse; and the committee were accused of intending to do some horrible things. (Laughter.) He supposed other people knew the committee's mind better than the committee did itself; but so far as the framers of the address were concerned, they disclaimed altogether initiating this movement as against the Church—the movement was against the Establishment, and not against the Church. (Hear, hear.) Another thing: it was not a Dissenters' movement, organised by Dissenters because they did not share in the immense revenues enjoyed by the Church; it was a movement distinctly apart from any Dissenting interest. The opposition of the working men to the Church had been concisely stated in the address. Differences of opinion would probably arise on some points of the address, but the committee stood by them after mature consideration. First, they regarded religion as a matter belonging to the domain of conscience, which should therefore be left entirely between man and his Maker. Secondly, that inasmuch as the State Church had been disestablished in one part of the United Kingdom, there was a logical consistency in demanding that it be disestablished in Great Britain as well. The circumstances of these two cases were no doubt different, but the principle was the same. (Hear, hear.) Thirdly, they maintained that the Church had failed to accomplish its mission. They said so from experience. No doubt the object of the Establishment of the Church was first to be a protest against the Papacy; and, singularly enough, now, any tendencies in the country towards the Papacy came from within the Established Church. The fourth reason referred to the immense number of Protestant Dissenters outside the Cnurch. The fifth reason referred to the revenues of the Church, which would be rather a matter of detail; but no one who had studied the question would fail to see how those revenues might be much more beneficially applied if the Church were cut adrift from the State. They believed the severing of the link would be as much to the advantage of the Church as of benefit to the State. The sixth reason why the Church should be disestablished was its obstructiveness—and of course on that point some difference of opinion might arise, but the matter had become almost historical that liberal movements were obstructed by the members of the Established Church. The seventh reason was because, whilst sectarian differences occurred between the Church and other denominations, the Church could not do its work efficiently and well. Whatever might become of the other reasons, he believed this reason was strong enough to sustain this movement. (Hear, hear.) If this movement could be carried he felt sure the village churches which were now so often almost deserted would be filled by the rural populations, who would see no further necessity for building those "barns," as they had been called, in which to worship. (Hear, hear.) He anticipated that the movement, if carried, would be of advantage both to the Church and the entire people. He would ask the meeting to say how far it could aid the committee in carrying out their object.

Mr. R. APPLEGARTH moved:

That, believing that the time has come when the working classes should use their political influence to secure such an alteration in the relations between Church and State as to put an end to the injustice and other evils of the existing system, this conference regards with great satisfaction the formation of a Working Men's Committee for Promoting the Separation of Church and State, and expresses the hope that the movement which has commenced will be vigorously carried on throughout the country.

He also echoed the sentiment of the chairman that the press would not on this subject put into the mouths of the working men that which they did not say and never thought of. (Hear.) The question would be discussed without regard to any party bias or feeling whatever, and if the committee were wrong on any point, let it be shown that they were wrong, and they would only be too glad to know it. It had been asked why the working classes did not attend the churches. One great reason was because they did not like a church that was suckled with State milk; they liked a place which was self-supporting, where there was some sympathy with their own feelings and aspirations, and where the minister had his heart and soul in the work and was not a tool or machine in connection with the State. It could not be said by those who knew the chapels of Mr. Murphy, Mr. Newman Hall, and Mr. Spurgeon, that the working classes did not go to chapel; but what was wanted was to bring the Church nearer to the people. Another reason why the Church should be disestablished was because the bishops, who received large revenues from the State, always opposed everything that tended to the liberties of the people, and that was not a healthy state of things at all. If he was asked the general opinion of the working men on disestablishment, he should say their minds had been made up years ago, and if the country were polled, eight out of ten working men would be in favour of separating Church and State. There was no wish either to denounce the Church or eulogise Dissent, but to devise some machinery for consolidating the opinion of the country so as to be able to give Mr. Gladstone an answer, in respect to the challenge thrown out last session, such as would prevent the Prime Minister from equivocating, or gainsaying the fact. (Hear, hear.)

Mr. BROADHURST seconded the resolution briefly, because he understood the object of the meeting was to receive practical suggestions in proceeding with this work. The working men he believed had made up their minds years ago on this question, but they wanted the Parliamentary vote (which they now had) in order to give expression to their wishes. It was not religion they wished to attack, in any shape or form—(Hear, hear)—it was merely the Church as an establishment, and he believed the general feeling with regard to the Church was that throughout its whole history it never showed in any way sympathy with the working classes, as a class. He believed the Church would be considerably strengthened by its severance from the State. No doubt there would be great opposition, but he believed if the working classes worked vigorously with the assistance of friends in the House of Commons, and their own votes, they would be successful in this cause. (Hear, hear.)

The CHAIRMAN solicited suggestions from any one present.

Mr. HOSKYNS said in any movement for the disestablishment of the Church, disendowment, he presumed, necessarily followed. He spoke as a Churchman on this point, and as a member of the Broad Church section. If the Church was disestablished it would promote more liberty of opinion, and less of the stupid appeals one heard so much of; it would create more liberty of expression, and would probably do away with the necessity of declaring belief in minute or comprehensive dogmas, which often led to untruthfulness in the clergy. Mr. Stopford Brooke, a distinguished member of the Broad Church, said, "Let there be an establishment in the same way as there is a temporal Parliament"—but this argument was fallacious, because in the spiritual Parliament not half the different shades of religious opinion would be represented. With reference to disendowment, he already saw by anticipation the cry of confiscation of property raised; but how could they confiscate a right of property which never existed? (Hear, hear.) It was simply absurd. Private property was capable of confiscation or alienation, and so was the corporate property of voluntary associations; but the corporate property so called of the Church, was only an endowment by the State for the benefit of the nation, and the clergy who held Government livings were simply salaried officers in the same way as the judges—the one to propagate religion, and the other to administer the law. Then the State could forbear to grant these sums to its paid teachers, and might appropriate the money to other uses—in other words, the property could be secularised. This principle was acted upon at the Treaty of Westphalia in 1648, when the property of many ecclesiastical bodies was secularised; the same thing occurred when the funds of the Jesuits were taken in various Catholic countries by the sovereigns of the respective dominions; whilst at the dissolution of the monasteries in this country, thirty millions of property found its way partly into the treasury and partly into the purses of the needy aristocracy. Also at the abolition of the episcopacy in Scotland, the fund devolved upon the monarch then in being. Well, the Church fund was just the same kind of property, and might be put to secular uses. People might talk about the argument from prescription, but here there was no such right whatever to the Church property. The clergy were simply the administrators of the property which had been placed in their hands as trustees for the benefit or on behalf of a *cestui qui* trust, viz., the nation; and therefore, as the property belonged to the nation, there could be no such thing as confiscation. Another argument for the disestablishment of the Church was the free-trade argument. (Hear, hear.) Let them leave religion to the operation of supply and demand. The love of gain was a sufficient motive power to create the supply in the commercial world; so if they studied history, and looked on the noble deeds of their Howards and Clarksons and others in the world of philanthropy, surely they would see that the love of God and pity

for man was a sufficient motive power in the matter of religion. They could not get on in this world without religion; but they did not want it supported artificially by the State. Let the matter be left to men to settle amongst themselves, and let the congregations elect their own ministers and pay for the teaching which they most assuredly required. The speaker here related what he called an economic parable which he had found in a pamphlet on this subject, wherein the Church was likened to a Government bakery, which after a century or two was found insufficient to meet the wants of the people, both in quantity and quality, so that the people at last cried out "Down with the Government bakery." The same principle, the speaker said, governed State Churches and State bakeries, and both must stand or fall together. Let them look at the beneficial results of free-trade in religion in Scotland. Since the disruption in 1843, when 478 ministers left the Presbyterian Church in Scotland, what had been the result? Between 1843 and 1860 they had built 920 churches, at a cost of 1,015,000*l.*; they had set up 720 manses at a cost of 462,000*l.*; they had erected 595 schools at a cost of 585,000*l.*; they had also erected three theological colleges at a cost of 70,000*l*; they had raised local subscriptions amounting to 100,000*l.*; then they had a sustentation fund, which had swollen up from 62,000*l.* in 1843 to 130,000*l.* in 1869; and their congregation fund (annual subscription) had increased from 42,500*l.* in 1843 to 126,500*l.* in 1869. The whole amount raised by the Free Church of Scotland since the disruption amounted to eight and a half millions. (Hear, hear.) He believed that this grand movement would benefit all the Churches throughout the the country. They would disestablish the English Church, and set up in its place an Episcopalian Church, which would draw to it the hearts and affections of the people—a Church which would possibly move in the van of religious progress—a Church which might no longer be the Church of England, but a Church which would be the foremost section of the many battalions of the Church of Christ. ("Hear, hear," and applause.)

The Rev. G. M. MURPHY expressed his satisfaction at the formation of the committee, and trusted it would have the same success as the Reform League. (Hear, hear.) His experience quite proved that the working classes had no animosity to the Church; their desire was that the Church should be Christianised rather than belong to any sect, and they felt that an Establishment was a barrier towards anything like true union of Christians. At present the Christian world was an army divided against itself, and was not, therefore, likely to do much work. (Hear, hear.) One of the first things to do should be to state the objects of the committee more briefly than had been done in the address; the principles should be stated clearly, and then the methods of carrying them out. A working man's fund should be raised if necessary—(Hear, hear)—and many would give small sums. They also wanted a thoroughly good organising agent for forming district committees all through the kingdom—some such man as the Peace Committee and Liberation Society had. (Hear, hear.) The manifesto should, if possible, be exhibited at all the railway-stations. (Hear, hear.) They must be careful in getting the facts collected, and must then go on right principles. Mr. Miall knew the value of facts. It was only facts which could meet the assertions of such men as Sir Roundell Palmer and Mr. Matthew Arnold. Then, also, the members of both Houses of Parliament should be canvassed. Facts should be gathered as to breaches of the law by the clergy; as to the reasons for the sequestrations of livings; and as to the sales of livings. He was sure Mr. Gladstone intended to do what was for the best, but of course he might make mistakes. They must put before him and his party all such facts as stunk in the nostrils of the people. Then there was the question of the starvation of curates—(Hear, hear)—the question of pluralities and the perversion of public charities to the purposes of proselytism. Almost all the charitable endowments of the kingdom were left in the hands of Churchmen, and yet they did not come to those for whom they were intended. He did not advocate disestablishment because he was a Dissenter, but because of the principles of truth and justice, and for the cause of his Master. (Hear, hear.)

Mr. LLOYD JONES said he did not regard this matter in a sectarian light, but as a matter of simple justice in regard to a large national property quite apart from what bishops or parsons, or the ministers of the various chapels might say. (Cheers.) They ought to have something to say in the administration of Church property for the benefit of the nation, and ought to see that it was rightly used; but if the Church used it against the people, the people must say, "You hold that property by our permission, and if you use it against us we will at once put our hands upon it and stop you, and you shall not do it." The right to settle this question was absolutely with the people, and the people had the right to use the property for national purposes. If they stood their ground, he believed they would carry the nation with them. (Cheers.)

Mr. CROWN thought the meeting was pretty unanimous as to the necessity of disestablishment. What they had to consider was the way to do it.

Mr. VIZE said his mind had been made up on the question many years ago—ever since he was at school and wondered why, when the bishop came to the church, carpets were laid down for him to walk upon. (Cheers and laughter.)

Mr. MORTON agreed that Church revenues were national property, and that the people ought to have the dealing with that property. The question was, how to do it? He would make one or two practical suggestions: tracts should be issued: statistics should be very accurate; working men should talk to their fellow men on the subject; and lectures should be given, first voluntary lectures, and afterwards paid lectures when the funds were large enough. They should give the public information as to how the Church became possessed of its revenues, why they retained them, and why they should give them up. He would also advocate small tract depots; the establishment of branches and local societies. They must remember they would be misrepresented, and that they had to combat an enormous amount of erroneous opinion. (Hear, hear.) He was not at all an enemy to the Church. On the contrary, he was a friend to it, and many Churchmen he knew would be glad to see disestablishment, and they had said to him, "The sooner it comes the better." (Applause.) The question was not one of sects. It was at the root of all the social movements. In Ireland there were a great many compensations, and a great many parsons were glad to get out of it. (Laughter.) How long it would take to do this business would depend entirely on the zeal and energy with which they worked.

The CHAIRMAN said that until the meeting had endorsed the action of the committee, they were hardly in a position to discuss the question of how to go to work or to say how far they would avail themselves of the suggestions now made.

Mr. STAINSLEY thought that the meeting was quite agreed that the time for disestablishing the Church of England was come. He thought they should first pass the resolution and then talk about carrying it out. (Cries of "Vote.")

Mr. CROWN asked what relation if any existed between the committee and the Liberation Society?

Mr. HOLDING thought, when the resolution was passed, that the committee ought to put itself in relation with the Liberation Society, because no other body in existence could so well supply the facts they wanted. (Hear, hear.)

The CHAIRMAN said the question was very simply answered. It would be impossible for any new body of men to organise themselves on this question, and ignore what had been already done by the Liberation Society. (Hear, hear.) He was pleased to see Mr. Miall, M.P., present. They had not anticipated the pleasure, but that was an augury at once that there would be cordiality between the two bodies—(applause),—but the Working Men's Committee would be independent of the Liberation Society, and responsible for its own acts. They would understand the reasons for this when he said that the Liberation Society was looked upon more as a Dissenters' movement. How far that was correct it was not for him to say; but what the Working Men's Committee wanted to do was to take the question upon its social and political grounds, as men having nothing to do, so far as the movement was concerned with Churchmen or Dissenters—(Hear, hear)—but willing to work cordially with all who would support them. He was pleased to see Mr. Hoskins present as a member of the Church of England supporting the movement. (Hear, hear.) He would now put the resolution, and then they could discuss the question further.

The resolution was carried unanimously.

The CHAIRMAN having invited suggestions,

Mr. STAINSLEY advocated the establishment of branch societies.

Mr. PERRY suggested that the committee should be strengthened with further names, and that the matter should be thoroughly organised before the next general election. He moved—

That the central committee be strengthened, and that branch committees be formed in the various districts of London, and in every borough in the kingdom, to aid the committee now formed for the purpose of securing the objects named in the first resolution.

Mr. BRIGHTY seconded the resolution.

The CHAIRMAN said that already steps had been taken with regard to several towns, including Birmingham, Brighton, Bradford, Bristol, Leeds, Nottingham, Newcastle, Oldham, Southampton, Wolverhampton, and Weymouth.

Mr. MALTHOUSE suggested that some of the vestry halls might be obtained for public meetings in London.

Mr. WILSON asked what name the organisation would be known by.

The CHAIRMAN said that was a matter that could be determined best when delegate meetings had been held.

Mr. THOMAS and Mr. SYMONS having offered some remarks, the resolution was carried unanimously, and

The CHAIRMAN then asked Mr. Miall, M.P., to give the committee some words of encouragement.

Mr. MIALL, M.P., who was received with great applause, in responding, said: You may suppose that I have listened to the proceedings of this evening with very deep interest. I have been at work upon this question some thirty years; and I can say for myself, and I think I can presume to say for those friends with whom I have worked on the Liberation Society, that nothing would delight us more than that the working classes of this country should take this matter into their own hands, and, as far as possible, settle it by their political power. (Hear, hear.) The Liberation Society does not exist for itself. (Hear, hear.) It has no object but the same object which you have in view here to-night. (Applause.) We want a thorough disestablishment and disendowment of the Church of England and the Church of Scotland. To argue upon this question at this meeting, at this time of the day, would be futile, and perfectly superfluous. What you have to do is first to ascertain what is your political power—(Hear, hear)—and then use it for the object for which you have met this evening. (Applause.) Now, there is not the slightest doubt that in perhaps most of the boroughs in this kingdom the majority of votes are in the hands of the working men, and if they could be got to look at this question as they lately looked at the question of Parliamentary reform, if they saw how closely their interests are identified with a just settlement of this question, and how their political liberties would be enfranchised (if I may say so) by simply getting rid of the influence which is constantly contracting and restricting its exercise; if they could be persuaded to take, not a Dissenter's view of the question (because that is a view which, though just and true, does not affect all parties), but an Englishman's view of the question—not even the working man's view of the question, because the working men who are outside the Establishment, and calling themselves outsiders, or absenters, may be as much a sect as those who dissent from the Church within; if they go on the ground, first, of what is due to religion, then on the wider sense of what is due to justice, and what is due to the political and social interests of all classes—not only the working classes, but especially the working classes; if they place the movement on that broad basis—the working classes in different parts of the kingdom bringing their political influence to bear, under the shelter of the ballot, as they will have it at the next general election—(applause)—and so clearing away this only remaining monopoly, I was going to say, in the kingdom:—why, the thing may be soon done. I believe, however difficult the work may be, when it is accomplished a greater relief will be experienced by all classes in developing their future and in expanding their own liberties than has been derived from any other event that has taken place during the last century. I do not for a moment suppose that the working classes are indifferent to this question; still, I do not think they have felt how near it comes home to them. It touches all their interests, and although they do not see the points of contact into which they are brought with the State-Church—how they are injured by it; yet I believe they can be made to see that not only financially and socially, but in all efforts for self-improvement, while the clergy certainly do not intend to stand in the way, they do intend, if possible, to get all those whom they can into their own grasp, and make them subservient to their own ecclesiastical ideas. What you have to do is just to put this before your fellow workmen all through the kingdom. I suppose you are organised more highly than any other class, and if you are highly organised, the work will be comparatively easy to you. I am certain of this, that when, by the united efforts of all persons who adopt the principles of religious equality, you have severed the Church from the State, and have appropriated that portion of the National Church property now set apart to it, to other uses of a moral, social, and refining kind, you will have done one of the greatest works that could be accomplished by any organisation whatever. There has been no thing done during the last three centuries, perhaps, that would so immediately and immensely tell upon the mental, the intellectual, and the moral improvement of the working classes, as the leaving of Christianity to do its own work, without relegating it to the State to do it. (Applause.) If Christianity cannot sustain itself—it has come into the world to regenerate the world according to its own profession—if it cannot cannot sustain its own interests, it certainly cannot regenerate the world. Therefore, put it upon its own footing, leave it to its own influences, and I am one of those who believe that when it shows its real beauty and power, and exercises its own spiritual influence, it will vastly change the face of society, not only here, but elsewhere. Gentlemen, I wish you all success. (Applause.)

The CHAIRMAN said that the committee would act upon the suggestion thrown out, and get the various localities to form branches, and then to send delegates to a future meeting. He begged to express the thanks of the committee to the meeting for having so heartily endorsed what the committe had already done.

Mr. DAVIES moved—

That the committee be authorised to solicit funds for the purpose of carrying on the movement.

Mr. WOOD seconded the motion, which was carried unanimously.

A vote of thanks was given to the CHAIRMAN, who in reply noticed some statements in the *Daily Telegraph* to the effect that the objects of the committee were "to demolish the village church, to expel every parson from every glebe, to trample the disestablished incumbent under foot, and to break all the beautiful stained glass windows in our churches and cathedrals with radical stones." (Derisive laughter.) How far the committee were likely to do this would be seen from their address, and he expressed a hope that the press would not indulge in such misrepresentations of the object they had in view. (Hear, hear.) They wanted to do injustice to no man. (Hear, hear.) They wanted to set the Church free from the State, and believed they were really doing that which the Church would ultimately acknowledge to be a real

service to it. St. Paul's Cathedral, he was glad to see was to be thrown open for lectures during the winter; and if all the cathedrals would do the same the working man he was sure would know how to value it. (Applause.)

The proceedings then terminated.

CONFERENCE AT MANCHESTER.

A conference of the members of the Society for the Liberation of Religion from State Patronage and Control, was held in the Town Hall, Manchester, on Monday—Mr. James Sidebottom, J.P., presided. The Rev. J. A. Macfadyen and Mr. Kearley were appointed secretaries to the conference. Mr. Alfred Illingworth, M.P., Mr. J. Carvell Williams, Secretary of the Liberation Society, and the Rev. Charles Williams (Accrington), attended as a deputation. There were also present Mr. Richard Johnson, Mr. Alderman Rumney, Mr. Thomas Pidduck, Mayor of Hanley; the Rev. A. M'Laren, the Rev. G. H. Brown, Eccles; the Rev. J. C. Watts, Burslem; the Rev. J. Munster, the Rev. Thos. Green, Ashton-under-Lyne; Mr. Eccles Shorrocks, Darwen; the Rev. Alexander Thomson, Mr. Alderman Kay, Burnley; the Rev. W. Hewgill, Farnworth; Mr. W. Armitage, Mr. Alderman King, Mr. Joseph Thompson, the Rev. John Thompson, Ratcliffe; the Rev. J. Rawlinson, the Rev. D. J. Hamer, the Rev. G. L. Reemay, Warrington; Mr. Councillor Lightbown, the Rev. D. N. Jordan, the Rev. J. Corbett, the Rev. G. F. James, and Mr. W. Warburton.

The CHAIRMAN briefly expressed his unabated attachment to the principles of the Society, and of the growth of opinion in their favour inside and outside the Establishment.

The Rev. J. A. MACFADYEN read letters of apology from Mr. Hugh Mason and Mr. Roger Bate, Tarporley. Mr. Bate, in his letter, said, "I presume the Society intends to ask for thorough disendowment, for I think if we disestablish and leave the Church rich in glebes, &c., and pay large sums of money over to the Church for the life interests, we shall make a mistake. A rich uncontrolled Church will be more unfavourable to rural Nonconformity than as it now exists." Mr. Macfadyen also intimated that Mr. George Jackson, Tattenhall, who had signed the notice calling the meeting, had since died, and read a tribute of regard and affection towards him from the Rev. G. R. Moncrieff, rector of the parish, which had appeared in the *Chester Chronicle*.

Mr. J. C. WILLIAMS addressed the conference in a speech referring to the ecclesiastical events of last session. *Apropos* of the disestablishment motion, he said that of the twelve Liberal Lancashire members eight voted with Mr. Miall and only three against him. Of the twenty-eight Yorkshire Liberals only twelve voted with Mr. Miall, eleven voted against him, and three were absent. The Liberals of Lancashire must regret that this great county had contributed only eight votes in support of Mr. Miall. The Liberals of Manchester, while they rejoiced that one of their representatives, Mr. Jacob Bright, should not only have supported Mr. Miall by his vote in the House, but out of it, must regret that another representative of Manchester, Sir Thomas Bazley (for they must come to the point in these matters), went into the other lobby, and, along with the Conservative members for Manchester and Salford, swelled the majority against the motion. (Hear, hear.) Again, whilst two-thirds of the Lancashire Liberals voted with Mr. Miall, less than one-half the Yorkshire Liberals did so. This might be attributed in part to the fact that Yorkshire had the fortune or misfortune to be represented by five members of the Government, whose support could not under the circumstances be looked for. Both Lancashire and Yorkshire had a good deal to do in the matter. He noticed that in several of the West India colonies ecclesiastical grants were increasing, in consequence of the despatch of the Colonial Secretary sanctioning the principle of concurrent endowment, and that in those colonies the Wesleyans, he was sorry to say, were coming forward with open hands to receive the largess of the State. He adverted to the demand of the Irish Catholic prelates, which was, in effect, asking Parliament to undo in Ireland what it had done in England, by the abolition of university tests. The country must be on its guard against permitting the Government to yield to this demand. He reminded them that the surplus revenues of the Irish Church had been set aside at the passing of the Act, and had not yet been dealt with, so that hundreds of thousands of pounds remained, and the funds remained at present at the disposal of the State. Let them be careful that some part of these funds were not applied to the endowment of a Catholic university. The Government was in a position of great difficulty on account of the demands of its Irish allies; and he thought he might call upon the Liberal party in this country and in Scotland to extricate them from this difficulty. (Cheers.)

The Rev. A. M'LAREN moved the adoption of the following resolution:—

That, in the opinion of this conference, the debate on the recent motion of Mr. Miall, in favour of disestablishment in England and Scotland, has afforded striking evidence of the progress of the Society's principles, but has at the same time imposed upon the friends of the Society new and important duties, by indicating the extent and the character of the work which they have yet to undertake, and on which they may enter not only with the hope but with the confident expectation of ultimate success.

They owed, he said, a debt of gratitude to Mr. Miall for the rare self-sacrifice, the unswerving devotion, the calm enthusiasm, the logical accuracy and power, and the religious elevation, with which he had ever treated the question of disestablishment during all the years of his political life. (Cheers.) He for one rejoiced that on the first occasion on which the opinions of the Society were formally brought before the House of Commons, they were brought before it in a speech of such character as that which was then delivered. They had to congratulate themselves that by that debate disestablishment had become, as the Americans would call it, one of the live questions of the day. They had to congratulate themselves on the manner in which the subject had been dealt with on their own side, and still more on the manner in which it had been dealt with on the other side. The whole gist of the argument against the motion rested upon mere questions of expediency, and when an institution had nothing more than that to plead for it, its days were nearly numbered. (Cheers.) The debate had imposed upon the friends of the Society new and important duties, by indicating the extent and character of the work which they had yet to undertake. That work was mainly two-fold. Mr. Gladstone had shown them one part of it when he threw out the challenge that they must first convert the people of England. They meant to do that. (Cheers.) Some people fancied that there were rather more people who wanted education than really did want it. (A laugh.) But there was another side of the question which he should not like to see forgotten. The educational and converting process must go on within the ranks of the Liberal party itself, and he believed they would do wisely to direct a large portion of their energies in that direction. They had an educational work to do for the great political party of which they were a portion. They had been true and loyal to that flag during their whole history. Their truthfulness and loyalty had not always been acknowledged as it ought to have been. (Hear, hear.) He need only remind the meeting of the Endowed Schools Bill, of the twenty-fifth clause of the Education Act, of the conduct of the Education Department towards the Southampton, Wednesbury, and some other school boards, of all the pleas and excuses which they had from the lips of gentlemen high in office, in order to point the lesson that the Nonconformist wing of the Liberal party had for its main work now to stand firm to its distinctive principles and the declaration that for them henceforward the Liberal party is the party of religious equality. (Cheers.) He was quite sure that in proportion as they were firm in that resolve, and united in the plain exhibition of their deep desire that the points between them and all other portions of that party should be drawn closer and more firmly, in that proportion should they be helping on the great cause they had at heart to a successful issue. Their duties were two-fold, education for those who were without, and making their weight felt within the limits of the political organisation to which they belonged. The Dissenters of Lancashire had an eminent power in both directions. If they had used it honestly, conscientiously, and firmly in days gone by, they should not have been in the position they were now. Let them take a lesson from experience, and they might depend upon it that if the threatening schism between the Nonconformists and the remainder of the Liberal party was once fairly and fully filled up, then for that party there was a long lease of triumphant power still to run; if it were not filled up, it was not for him to prognosticate the issues. (Laughter and cheers.)

Mr. THOMAS ROBERTS seconded the resolution, which was supported by the Rev. J. A. BRAY.

Mr. ALFRED ILLINGWORTH, M.P., also supported the resolution. He said that when he felt an indignity put upon him he liked to make the conflict for its removal "short, sharp, and decisive." If they valued aright the principles and traditions in which they gloried, they had it in their hands to make this battle very sharp and short indeed. The first thing they had to do was to come to terms with the Whig section of their own party. The modest demand now made to them on the part of the Whigs was, "You continue to be tolerated; permit us to be dominant, and let us unite to go on to other questions." (Laughter and cheers.) If their numbers were few, and if the public questions immediately before us were of a character to ask for forbearance, for his part he should be willing to subordinate his own personal wishes. But there was now no other question than the disestablishment question standing in the way of religious equality, and they must demand that in all future subjects coming before Parliament there should be no recognition of inequality, of toleration, or of favouritism in dealing with questions of this sort. (Cheers.) He had been only a short time in the House of Commons, but he had seen enough to justify him in making an appeal to his Nonconformist fellow-countrymen that unless they were going to sacrifice their self-respect they should come to terms with the Liberal party upon this great question. He should not hesitate to advise that where a special election occurred, and Nonconformists could not get a man to go the whole length of their principles, they should abstain from voting, and let a Conservative go into the House of Commons. The Liberal majority in the House was larger than was desirable, considering the composition of the present Government, and nothing would lead the Government so much to consider the claims and grievances of Nonconformists as finding that the great Dissenting bodies throughout the country were really indifferent to the success of this or that particular Liberal candidate, unless they could get a man of the right stamp to go into the House of Commons. The Education Act was producing precisely the fruit that might have been expected from the seed sown eighteen months ago. Mr. Forster could not plead what Mr. Gladstone might, that he had to make such extraordinary advances, and change his position so entirely, because Mr. Gladstone started from a period of darkness and gross ignorance as to the particular views and position of Nonconformists. Mr. Forster was brought up in the very essence of a Dissenting community. He was brought up amongst Friends, who had suffered persecution and injustice, and had unflinchingly maintained their position. It was not for him to say with what party Mr. Forster should identify himself. Mr. Forster would himself be the first to recognise the fact that he represented a Dissenting constituency; and how he would escape from the difficulty of his position he did not know. They must leave him and all such like to settle the matter as they could when they came to face their constituents. He believed that the Liberal party had suffered from the position of power they now occupied, and that it would be good for their eyes—they would see more clearly—if they were to go to the shady side of the House. (Cheers.) No doubt he should be told that this was strange advice to come from a member of the Liberal party. (Hear, hear.) At the same time he held to it deliberately, and it was given as the result of conviction and of observation. Hear, hear.) There was very little to fear from the Conservatives coming into power. They were powerless to do harm—(laughter)—their love of office would probably lead them to do some good—(Hear, hear)—and it was his opinion that the Nonconformists would never come to terms with the Whig section of the party until the party got into opposition. (Hear, hear.) He believed that the instrumentality by which the great change they sought could be brought about was threefold in its character. They would get increasing and powerful support from within the Establishment from various motives, they would get an increasingly active support from Dissenters, and their third ally would be the mass of the working classes. He was satisfied that if they only took up their true position, and unflinchingly maintained it, they should not have a long conflict before this great question should come to be settled. (Cheers.)

The resolution was unanimously agreed to.

The Rev. THOMAS GREEN, Ashton-under-Lyne, moved:—

That the conference deems it to be of the utmost importance that there should be an improvement and extension of the society's organisation throughout this district, and that, for this purpose, the existing local committees should be reformed, with a view to strengthening them by the addition of new workers; that other committees should be formed in places where they have not yet existed; and that, by means of numerous meetings and lectures, and the systematic circulation of publications, the question should be placed before the public in such a practical manner as will be likely to exercise a decisive influence on the community, and especially on the electoral body.

He commented on the absence from the resolutions and previous speeches of any reference to the Education Act, which seemed to him to be the question of first moment. He did not wish to play the part of a marplot by introducing the subject—(cries of "Go on"); but he felt it was one upon which he should like to have the opinion of such a meeting. He believed that the outcome of this great educational betrayal—(cheers)—of which they had been the victims, would redound to the furtherance, in an accelerated speed and ratio, of the settlement of the great question of religious liberty in this country. (Hear, hear.)

Mr. THOS. PIDDUCK, Mayor of Hanley, seconded the resolution.

The CHAIRMAN said there was no desire to avoid a discussion on the education question; and if any gentleman wished to speak upon that matter they wished him to understand that he had full permission to do so.

The Rev. CHARLES WILLIAMS, Accrington, supported the resolution. He spoke chiefly on the question of State-Churches in the colonies, and deplored the tendency which he observed was developing itself in the direction of concurrent endowment, stating that for his own part he would prefer a Church Establishment under the control of Parliament to concurrent endowments, which enabled denominations to work any mischief they pleased without control at all. He had read in *Allen's Indian Mail* of August 15 a Government order giving an allowance of 500 rupees per mensem for each of four bishops of the Roman Catholic Church in India, one in each of the presidencies of Madras and Bombay, and one in each division of the Bengal Presidency, in consideration of the labour imposed on them in furnishing ecclesiastical returns. Now, he wished the friends of the Liberation Society to make Government understand that they did not accept disestablishment as a final settlement of the State Church question unless it was a complete and final disendowment, without a revival of the principle in the shape of concurrent endowment. In Trinidad, again, he found that the following sums had been devoted to ecclesiastical purposes:—

Church of England, 3,000*l.* a year; Roman Catholic Church, 6,500*l.*; Wesleyans, 400*l.*; Presbyterians, 300*l.*; and 200*l.* had also been allotted for the Baptist Missionary Society, which he had been instructed by the committee at home to decline without thanks. He did hope that their Wesleyan friends would follow that example and refuse to touch a penny of this money. (Cheers.) With respect to the resolution, he thought that a clause should be added to meet the special circumstances of Lancashire. In this county every clergyman (with a few exceptions) was an agent of the Conservative party, and every national school a committee-room of the same party. They needed, to meet all this, to be most watchful and most carefully organised. In all the Conservative clubs part of the programme was the maintenance of the relation between Church and State. But in Liberal clubs, to say anything about the separation of Church and State was considered an offence to some of their members. (Hear, hear.) They were thus placed at a great disadvantage, because the State Church party could use the whole political machinery of their party for partisan purposes; whereas, while the Nonconformists constituted nine-tenths of the Liberal party in Lancashire, they were precluded from using the political machinery of the party to which they belonged. He advised that something in the nature of a vigilance committee, composed of the members of the council of the Society, should be formed in each district in order to supervise and carry on the work of agitation. (Cheers.)

Mr. W. WARBURTON, Salford, said that in Conservative clubs the main question was the maintenance of the connection of Church and State, and he doubted very much the liberalism and genuineness of those who objected to its introduction in Liberal clubs. (Hear.) Schoolrooms, Scripture-readers, and clergymen of the Church of England were all freely employed in the cause of the Church throughout England.

The Rev. G. L. REEMAY, Warrington, thought that the sooner they had a better understanding with Government the better. (Hear, hear.) He could not have much faith in a Government of which Mr. Chichester Fortescue was so prominent a member, after what he had said about Irish education. Liberal principles did not consist in merely returning certain gentlemen to Parliament, but in maintaining those principles whether they had a majority or not. (Hear, hear.)

The Rev. D. J. HAMER said he supposed there would be no two opinions among the members of the association with regard to the desirability of removing the 25th clause from the Education Act, or, at all events, modifying it.

The CHAIRMAN said he might give some information with reference to Cavendish-street schools, with which he was connected, and where there were 500 or 700 children varying from infants to the higher classes. Knowing that this question of the payment of fees was going to come before them, a meeting of the school committee was called, and, after considerable discussion, it was resolved that they should raise sufficient money themselves. They had done this, and they received children sent to them by the board, and went on with the school arrangements precisely as they were. (Hear, hear.)

Mr. GILL, Salford, said that he happened to be in a day-school which was in the same position. Some few children had come to the school, and for whom rates had been paid, but before that was done religious instruction was, he might say, almost if not absolutely excluded from what was taught in the school.

The Rev. W. HEWGILL, Farnworth, strongly urged the necessity for local organisation.

Mr. CARVELL WILLIAMS said that the system of local organisation was already perfect in theory, and what was required was to make it perfect in practice, by infusing new blood into the existing committee. (Hear, hear.)

The Rev. J. WEBB, Bury, said that in reference to the payment of denominational fees they should observe principle before pence. (Hear, hear.) They should not defile their hands with receiving money that would be devoted to denominational teaching. (Hear, hear.) They must not trust the State with teaching theology; that must be left to the churches, and he had no doubt they would do it. (Hear, hear.) The remedy, he thought, lay in their own hands, in so far as if a rate were levied and the proceeds applied for teaching religion, let them not pay it. (Hear, hear.) Church-rates chastised Nonconformists with whips; this abominable measure chastised them with scorpions; but they would not have it. (Hear, hear.)

The Rev. C. WILLIAMS proposed as a rider to the resolution the following:—

> And that the members of the council of the parent Society in any Parliamentary constituency be requested to assist in the carrying out of this resolution within the limits of such constituency.

The Rev. J. HUTCHINSON, Ashton-under-Lyne, seconded the proposal. He thought that the suggestion would materially tend to the efficiency of the conference by leading to practical results. What had been done by the London School Board would do a great deal to open the eyes of the ratepayers to the truth upon this matter. (Hear, hear.)

Mr. WRIGHT, Manchester, supported the suggestion.

Mr. WINKS, Withington, expressed regret that measures had not been taken earlier to instruct young men upon Nonconformist principles, and said he should be exceedingly glad to assist in taking steps for the promotion of such a step. (Hear, hear.)

Mr. KINGSLEY, Manchester, said there was little doubt that in this struggle the Roman Catholics were to be the allies of the Church party. (Hear, hear.) The sacerdotalism of the Church of England identified it with the sacerdotalism of Roman Catholicism. (Hear, hear.) If some gentleman who was competent would follow the Bishop of Manchester, who was so skilfully attaining popularity whilst they were losing ground, and point out to his constituents and members of the Church of England that the large and liberal views of that great dignitary must lead him to support disestablishment of the Church, much service would be done. (Hear, hear.)

The resolution, with the additional suggestion of the Rev. C. Williams, was then carried unanimously.

Mr. RICHARD JOHNSON moved the adoption of the following:—

> That the conference feels the necessity for placing at the Society's disposal such pecuniary resources as will be adequate for the struggle in which it is engaged; and it therefore trusts that the request of its executive committee for an addition of 2,000*l.* a year to the annual income will be cheerfully and liberally responded to in this district.

It was absolutely necessary, after the conduct of the Government in regard to the Elementary Education Act, that they should make no terms whatever with them. (Hear, hear.) As soon as Government knew that by their apathy and the betrayal of their friends that they had carried their point in regard to primary education, they had at once set about countervailing and undermining the liberal Act of Parliament with regard to public and endowed schools. It was clear that an attempt had been made to get the question of education into the hands of ecclesiastics. (Hear, hear.)

Mr. Alderman RUMNEY seconded the resolution. He said there never was a time when opinion had more value in the country than now when well expressed. To circulate their opinions throughout the country they must have the best men and the best writing, and, of course, they would have to pay a price for it. (Hear, hear.)

The CHAIRMAN, in submitting the resolution, stated that along with Mr. Johnson he had agreed to contribute a sum of 50*l.* a year to the annual income. (Hear, hear.)

The resolution was passed.

On the motion of the Rev. J. MACFADYEN, seconded by the Rev. A. WATTS, a vote of thanks was given to the deputation from the Society, and a similar compliment to the chairman concluded the conference.

PUBLIC MEETING.

In the evening, a crowded public meeting in connection with the conference was held in the Town Hall. Mr. John Ashworth (Rochdale), in the absence of Mr. Hugh Mason, was called to the chair, which Mr. Mason subsequently occupied.

The Rev. H. W. PARKINSON (Rochdale) addressed the meeting on the Nottingham Church Congress in his usual lively and incisive manner. In the course of his speech he said he believed that if the spirit of Mr. Forster's Education Act had been in accordance with the views of Nonconformists concerning religious equality, they should have been content to wait for the gradual adoption of that process, and should have been willing to see the board schools gradually taking up the education of the country. But the tendency and spirit of the act was altogether in the opposite direction, and it was so constructed as if it were designed to enforce denominational education in this country.

Mr. HUGH MASON (who had now arrived) said, in the course of some remarks, that he was not there as a political man, but as a religious man, and he was proud to say that they could find at that moment not a few men—very able men indeed—among their friends of the Episcopal Church who were upon this question as one with them. (Applause.) It was because he felt the great injury that was done in this country, and indeed throughout the world, to the spread of the glorious Gospel of God by State Church Establishments, that he wished to disestablish the State Church of this country. (Applause.) They must continue to bring this question before the country; and, perhaps, they must do what they had not hitherto done, make this a great and all-important question at the times of election. ("Hear, hear," and cheers.) He believed that the public opinion of this country upon this question was growing with very great rapidity, and that in a very short time their friends of the Established Church of this country would hail them as having been the best friends that they had found on the side of religion, and would most heartily and unreservedly come forth to assist the Liberation Society in its great object. (Applause.)

The Rev. CHARLES WILLIAMS, Accrington, addressed the meeting on the question, "Ought prelates of the Church to be peers of the realm?" He contended that the admission of bishops to the Upper House was at the present day unconstitutional, as the bishops were no longer barons. He also contended that in other respects their presence there was objectionable.

Professor A. S. WILKINS delivered an address on "Established Churches in Relation to the Development of Religious Truth." He said that among the members of the Established Church there were not a few who valued, as Nonconformists did, a fuller freedom and possibility of growth, and just because they did so they held very strongly to the Established Church, as securing to them a fuller measure of such freedom than they conceived they could find elsewhere. He maintained that by the very conditions of its existence the Church either permitted a dangerous laxity or maintained an obstructive immobility, and that it must regard religious truth either as a matter of indifference or else as a matter upon which all progress was impossible. Was the Established Church of England liable to either of these two charges? He held that it was liable to both. Was it not a matter of notoriety that the most opposite doctrines were preached with an equal authority from its pulpits? And was it not equally notorious that those of its clergy who attempted to preach a simple and liberal Christian creed, were compelled to resort to explanations of the formularies to which, in the most solemn hours of their lives, they gave their adhesion? Among the many causes which had sealed the doom of the English Establishment, certainly it was to be reckoned that she had done very much to impede all union of freedom and honesty among her members. He should say, without fear of contradiction, that thousands and hundreds of thousands had left the Establishment because they found it impossible to retain their honesty without sacrificing freedom, or to retain their freedom without sacrificing their honesty. Nonconformists were accused of commencing an unprovoked and needless agitation; but let it be remembered that the existence of the Establishment from year to year depended upon the will of the citizens of England. (Hear, hear.) From many quarters, and under many standards, the forces allied to them were mustering; and many years could not pass by before the fetters imposed upon honest religious belief by the rulers of the nation in past times would be flung aside by the zeal of the majority of a now-enfranchised people. (Cheers.)

On the motion of the Rev. A. J. BRAY, seconded by Mr. A. ILLINGWORTH, M.P., a vote of thanks was passed to the gentlemen who had delivered addresses, and the proceedings terminated with a vote of thanks to the chairman.

A branch of the Bradford Liberation Society has been formed at Allerton, with a large list of members, which is constantly receiving accessions.

LIVERPOOL.

On Friday night a Liberation Conference was held in the Law Association Rooms, and was influentially attended. Mr. C. R. Hall presided, and Mr. Carvell Williams attended as a deputation from the executive committee. Among those present were the Revs. H. S. Brown, Samuel Pearson, M.A., A. Gordon, T. H. Roberts, B.A., W. Binns, R. Wardlaw Thompson, James Mahood, C. Brewster; Lieutenant-Colonel Trimble; Messrs. W. Crosfield, jun., David Bell, J. H. Simpson, John Baxter, E. Mounsey, Alexander Eccles, B.A., S. B. Jackson, Thomas Goffey, John Cripps, James P. Bourne, John Philips, Bernard Cook, John Turner, G. Golding, &c. After the proceedings had been opened, Mr. Carvell Williams delivered an address, in which he dealt with the encouragements afforded by late events to the friends of the society, the dangers by which, he thought, they were menaced, and the duties which were imposed upon them. Under the first head he referred to the University Tests Abolition Act, the recent abolition of the establishment in Honduras, and the character of the debate and division on Mr. Miall's motion. Under the second head he adverted to the mode in which the Endowed Schools Act was being worked, the attempts of the Government to extend the principle of concurrent endowment in the West India colonies, and, especially, the possibility that they would act on that principle in dealing with Irish education. Under the third head he analysed the votes on the disestablishment motion, to indicate where much of the society's future work lay. The Rev. S. Pearson, the minister of Great George-street Chapel, moved the first resolution, and expressed his hope that Liverpool would take a more active part in the agitation. The Rev. A. Gordon and Lieut.-Col. Trimble proposed that Mr. Rathbone, M.P., be thanked for his vote on Mr. Miall's motion, which was seconded, and unanimously carried. The Rev. F. H. Robarts and Mr. Morgan submitted a motion relative to local action, on which there was some discussion, and the Rev. Hugh Stowell Brown and Mr. W. Crosfield, jun., moved a resolution promising to afford increased pecuniary support to the society, which, with votes of thanks, closed the proceedings.

NONCONFORMISTS AND THE EDUCATION ACT.

NORWICH.

On Tuesday, Oct. 31, in consequence of the issuing of a circular, a preliminary meeting of gentlemen in favour of unsectarian education was held at the Free Library to initiate a movement in Norwich in opposition to certain obnoxious provisions of the Education Act. Mr. J. H. Tillett was called to the chair, and a number of the leading Nonconformists of the town were present, as well as Mr. H. Thompson, of the National League.

The CHAIRMAN (who is a member of the Norwich School Board) in his opening speech gave an exhaustive description of the operation of the Education Act, which he said had proved an utter failure, inasmuch as it had not covered the ground, and had moreover everywhere entirely discouraged the friends of national education. The number of boards established was something over 300; but of these a large number were in Wales, and not more

than 200 in the whole of England. In several counties, having large educational necessities, there were no boards at all, and several counties had each not more than one board. In the eastern counties they had an average of about four boards for each county. They had a board in Norwich, and something like five in the county of Norfolk, out of its hundreds of parishes. Mr. Tillett then referred to some of the points which had been suggested to him by his experience upon the Norwich School Board:—

The Act is directed against denominational teaching—it expressly prohibits that form of teaching in any school under the school board. But whilst the Act contains and is based upon that principle, the machinery by which it is put into operation is of the kind to give prominence to denominationalism. The cumulative vote has had the effect of emphasising the sectarian bias, and has given to denominationalists a majority in a very large proportion of the boards; whereas the majority of the voters and of the constituencies have been of the other way of thinking. Now Norwich, it has been proved again and again, is a decided Liberal constituency; Leicester is even more so; and Birmingham is still more Liberal; but in those places there are school boards which are opposed to Liberal views. The seats upon those boards have been carried, not by a majority of the electors, but by a peculiar sort of machinery which thwarts the will of the majority of the ratepayers. In Norwich the policy of the school board is controlled, not by those who represent the majority of the electors, but in fact by those who are sent there by a minority. This I hold to be an utter inconsistency, and it is a discredit to the Liberal Government that it was the means of bringing about such a state of things. Therefore, whilst the Act is undenominational in its principles, it is most mischievously sectarian in its operation. There is another point which indicates the inconsistency of this Act. There is no possibility of establishing a national system of education in this country but through the process of compulsion. Compulsion may be adopted gradually and in the most kindly method, but we must sooner or later come to compulsion in order to have a national system. Mr. Forster, the Government, and the educationists admit it. What is the effect of the measure? What has been the effect of the policy of the Government? To give encouragement to denominational schools, and, throughout the country districts, to establish exclusive control on the part of those schools, and thereby to prevent the introduction of compulsion. It seems a most incredible and inconsistent thing that the Government should say at one time, "We desire to go as far as we can in the direction of compulsion," and then should give encouragement to denominational schools, so as to prevent the formation of school boards by means of which alone the principle of compulsion can be carried out. It is only by means of school boards representing the ratepayers, that the system of compulsion can be introduced into this country; and, therefore, whenever by strengthening denominational schools by the influence of landlords, clergymen, or otherwise, you render it impossible to establish school boards, you make it at the same time impossible to carry out the principle without which we can never have a national system of education. Whilst the Act goes upon the principle of unsectarian teaching, it contains an insidious clause enabling the school boards, which have largely, by virtue, as I have said, of their perverse machinery, a denominational bias, to subsidise denominational schools; so that those denominational boards are enabled, in defiance of and in subversion of the principle of the Act, to sustain denominational teaching in the country. The men who are predominant on our school board were, before the board was established, bitterly opposed to it, and did all they could to prevent its being established. I ask you whether it is likely those men will freely, heartily, and unreservedly work for the principle of the Elementary Education Act, after they have done all they possibly could to keep the city under denominational instruction? The very *animus* and the foregone acts of the men are in favour of denominational teaching. They would not be human if they did not submit to the influence of their strong and original bias; so that we have to drive, as it were, this scheme through adverse powers, and we have to work machinery by those who wish the machine had never been made, and who, presumedly, may have a desire that it should not work effectively, or, at all events, considerably. Another important point is that the State will not directly pay for denominational teaching. It has drawn a line and said, "We pay for secular results and none other"; and the Educational Department has actually protected itself against any direct interference with religious matters by saying, "We limit our inspection to secular teaching, and we pay only for secular results." Why have they not been equally considerate with the school boards? They say that we must pay for denominational teaching, though they themselves will not do it. The Educational Department say, "We are a public department, and we won't cross the line. We will pay only for secular results." But we are urged as a school board to cross the line; to do that which they refuse to do for us—to pay for denominational teaching. Again, the Government will not pay to any school which they don't inspect. If a school refuses to allow an inspection, they will not make a grant to such a school; but what does it say to the school boards? "You may and must pay to denominational schools over which you have no control and no right of inspection whatever.' It is grossly inconsistent on the part of the Government and the Education Department to impose upon school boards the support of denominational teaching, and the payment of the public money to schools over which they have no control, and of which they have no right of inspection.

The chairman then drew attention to the correspondence between the Education Department and sundry school boards, in which a species of coercion was employed to make the latter pay denominational fees. This policy was indeed abandoned, but it showed the animus of the department, and their resolution to strain, if not pervert, the Act of Parliament; and he asked what right had the State, which, by its own action, had already confessed that it could only inspect schools for secular purposes, and only pay for secular results with regard to the poor parent, to take notice of the peculiar religious view which that parent had adopted? (Hear, hear.) They had to do simply with the secular matter, and inasmuch as the State would not inspect and pay for religion, what right had it to go into that matter at all? (Hear, hear.)

This clause, about which there is now so much agitation, has reference to children of parents who are proved to be poor, not paupers—mark that, for they are already provided for—to children of parents proved to be poor, and above the condition of pauperism; in fact, it is to make another class of educational paupers. This will require the nicest possible discrimination in a city where we have a very large amount of poor. I will suppose you go into St. Martin's-at-Oak or into Pockthorpe, to take the children of a poor man and to pay for them. The very moment you pay for those children, there will be an outcry from hundreds of others as poor as himself, who would say, "I have been paying hitherto by my hard labour for the education of my children, and yet here is a man who earns as much money as I do, who wastes his money in the public-house, or otherwise squanders it, has his children paid for; while I have put upon me the double burden of paying for my own children by my own industry, and of paying for the children of such reckless fellows as he." You would have the whole city in an uproar upon this question. If this allowance of the fees to children of poor parents is carried to any extent, it must be carried to a large extent, and the moment you carry it to a large extent, then you involve the whole principle of free schools, because you cannot draw the line in a poor parish between those who are able to pay fourpence or sixpence per week, and those who are utterly unable to do so.

They were, in fact, drifting fast, though he did not much regret it, in the direction of free schools for the common people. Mr. Tillett then referred to the serious aspect of the question in relation to Ireland, quoting the language of the Archbishop of Armagh, who said that if denominationalism in education were allowed to triumph there, there would hardly be any Protestant peasantry in the country districts, but what would be overwhelmed by the influence of Romanism. Yet in England they found Protestant clergymen and Ultramontane priests combining and contriving how they could slip their hands into the public purse. If they help denominational schools in England they are depriving Parliament of any answer to the argument for "Home Rule," and would be giving to the agitators of the separationists in Ireland an impetus which it would be almost impossible for us to withstand. He should not be satisfied merely with a repeal of the 25th clause of the Education Act. Their principle was that not one shilling of the public money should be applied to sectarian purposes, whether it be in what were called denominational schools or in school board schools, or—and they would go beyond that—in any institution whatever.

The Church of England teaches that Nonconformity is a crime, and that we who are loyal subjects as any in the land are the enemies of truth, and this is in the Catechism for young children who, not knowing better, receive it. They are, I say, at liberty to teach and preach this wherever they please; but they must teach it and preach it at their own expense, not at ours. Therefore, we allow every form of religion the utmost possible liberty; but then they must allow us to have liberty also, the liberty to confine our money to its honest and proper purposes, in which our consciences are agreed. (Cheers.)

Mr. Tillett then moved a series of resolutions which, after undergoing one or two verbal corrections, were eventually adopted in the following form:—

That the Elementary Education Act has utterly failed to meet the educational requirements of the country, but has succeeded in provoking religious animosities, and placing increased difficulties in the way of a national scheme of education.

That the Elementary Education Act, though it prohibits sectarian teaching in board schools, by its perverse machinery, favours the election of boards with a sectarian bias, and gives power to such boards to discourage unsectarian schools, while they may subsidise largely out of the rates sectarian schools, over which boards have no control.

That the State-support of denominational schools in England deprives Parliament of any sufficient answer to the demand of the Roman Catholic priesthood of Ireland, the effect of which, if conceded, would be to place the education of three-fourths of the Irish people under the absolute control of the Church of Rome and its foreign influences.

That the principle now at issue is the all-important one, that no public money shall be applied to sectarian purposes, which principle this meeting desires to affirm, and on behalf of it to evoke an earnest and persistent advocacy, in public meetings, in the press, and on the electoral hustings.

The Rev. G. S. BARRETT suggested the propriety of leaving out the word "controverted." As Nonconformists they were safer in going upon the sole principle of the severance of all State money from all religious purposes whatsoever. That was the basis of their Nonconformity. He was sorry there was so much ignorance on the subject. What they wanted was to make their people by some methods of education understand that if they gave way upon the great principles which had been so ably put before them by Mr. Tillett, they might just as well shut up their chapels and resign all pretensions to consistent Nonconformity. So far as the Education Act was concerned the controversy would have to gravitate to one point—secular education, pure and simple in all State-aided schools, but not to the exclusion of the Bible. He believed in the reading of the Bible upon the principle adopted in America, because it contained information which formed a certain part of education. It was on this account that he had always advocated the reading of the Bible in schools. But he was convinced that unless they adhered to the great principle, that under no circumstances whatsoever would they permit any amount of religion to be taught in schools which were built or aided or supported by public money, they would never have one sufficiently strong to gain a hold of the common people. Though a minister of religion, he was not at all afraid of the term "secular education."

Mr. J. J. COLMAN, M.P., expressed a hope that Mr. Tillett's address would go forth and instruct those who, as Mr. Barrett seemed to think was the case, did not know much of the subject. Mr. Gladstone spoke of the question as if it were a small one, and referred to some particular towns in which the fees amounted to a comparatively few pounds of the whole. But after all, it was not a question of amount, but of principle. (Hear, hear.) Once let the thin end of the wedge be got in, and no one knew where it would stop. Therefore they were quite right in resolving to issue their protest against this most obnoxious and most objectionable clause. (Applause.)

Addresses were subsequently delivered by Mr. EWIN and Mr. A. J. N. CHAMBERLIN, and the resolutions were then agreed to unanimously except the first, which met with only one dissentient.

The Rev. G. S. BARRETT then moved—

That a conference and public meeting for Norfolk and Suffolk be held in Norwich, on an early day, for the purpose of examining the defects of the working of the Elementary Education Act.

This was seconded by Mr. CHAMBERLIN, and agreed to *nem. con.* The Rev. G. GOULD moved—

That George Dixon, Esq., M.P., the chairman of the Council of the Education League, Mr. R. W. Dale, M.A., and Councillor Joseph Chamberlin be invited to attend a conference and public meeting as a deputation from the National Education League.

This was seconded by Mr. T. JARROLD, and unanimously adopted.

After some further business the meeting separated.

CAMBRIDGE.

A meeting of the friends of religious equality was held on Thursday week at Downing-street Congregational Chapel, Cambridge, under the presidency of Mr. Charles Finch Foster. Amongst those present were the Rev. W. Robinson (late president of the Baptist Association), the Rev. James Ward (Congregationalist), the Rev. J. P. Campbell (Baptist), C. Tebbutt, Esq. (Bluntisham), C. Robinson and H. Goodman, Esqs. (St. Ives), Messrs. N. Goodman (St. Peter's), — Robinson (Trinity), W. Bond, M. I. Whibley, E. Foster (town clerk), Nutter, Warren, W. E. Lilley, jun., and other leading Nonconformists.

The Rev. JAMES WARD moved the first resolution:—

That recent legislation and the course of events call for renewed vigilance on the part of Nonconformists for the preservation and extension of religious liberty.

He said they did not meet as sectaries, but as members of the nation, to promote the political principle of religious liberty. They had fought so hard, and achieved so much, that many of them thought they had got up such a momentum as would have carried them to the goal; but during the last two years their opponents had stolen a march on them, and had regularly checkmated them. The Elementary Education Act did but bring in a system of concurrent endowment, which they had so often condemned. He felt that they, as friends of religious equality, had lost their impregnable position by consenting to anything more than secular education. He complained of the recent composition of the Endowed Schools Commission—Mr. Forster refusing to appoint any but Churchmen thereon—and the result was that in every scheme the commissioners had insisted upon the clergymen being *ex officio* members of the board.

Mr. C. TEBBUTT (Bluntisham) seconded the proposition. The present Liberal Administration had been placed in its present position by the assistance of the Nonconformists, and whilst he was ready to admit that they had a difficult course to steer to avoid offending their supporters of the Established Church, yet he felt that they had tangible grounds of complaint against the Government for the spirit in which they were administering the Education Act. They had a right to expect that such a measure would be liberally construed, whereas it was being carried out with the utmost illiberality. He charged the Government with inconsistency in subsidising the schools of one or two religious bodies. His great count in the indictment against the Government was the spirit by which they were actuated. He cared much more for the spirit than for the measures they carried. He complained that the Government had appointed eight or ten inspectors under the Act, and they were all of one religious body. He concluded a vigorous speech by saying that if the Government did not alter its hand, he would do all he could to get them turned out and replaced by a Tory Government.

The Rev. W. ROBINSON wanted to know if the Government was prepared to carry out denominationalism in Ireland.

Mr. NEVILLE GOODMAN mentioned, as another instance of religious inequality, the existence of clerical fellowships. He described the extension of time given by the Government for obtaining building grants as a scramble for denominational schools. He thought that an organisation should be formed at Cambridge to look after the interests of the friends of religious equality, and similar organisations would be formed in Huntingdonshire.

On the motion of the Rev. W. ROBINSON, seconded by Mr. W. BOND, a committee was appointed.

Speeches were delivered by Messrs. Warren, Lilley, Smart, Robinson, and H. Goodman (St. Ives), Robinson (Trinity), and the Rev. J. P. Campbell.

DEVONPORT.

A large and influential meeting of Nonconformists has lately been held at Devonport to promote the cause of religious equality. Mr. R. Oram occupied the chair. The Rev. R. Currie advocated the establishment of a National Nonconformist Association, not to preach up "Dissenters' grievances," or to interfere with party politics as such, but to bring the country to see that the Nonconformists had principles which they held dearer than party tactics and triumphs; and that in future, whatever might be results, they meant to organise their political power for the promotion and defence of the principles of religious equality. The leader of the Liberal party has challenged us, through Mr. Miall, to educate the country up to sympathy with our wishes and principles, and we have accepted his challenge, and have commenced our work in a hopeful spirit. Dr. Stock then addressed the meeting upon Church Establishments, and concluded by urging the Nonconformists to persevere in their work until they had succeeded in accomplishing it, which they were sure to do eventually. The Rev. F. Barnard next addressed the meeting on the Government Education Bill. After addresses by the Rev. Mr. Palmer, Mr. Bartlett, and the Rev. J. Vaughan, on the motion of Mr. Perry, seconded by Mr. Crossing, a large committee was then elected, with power to add to their number, and with power also to elect an executive committee and officers to work the association. Upon this resolution, the Rev. Dr. Stock drew attention to the manly and able way in which Mr. J. D. Lewis, M.P. for Devonport, had supported the question of religious equality in the House of Commons, and upon the name being mentioned, many hearty cheers were given for Mr. Lewis.

A similar meeting has been held at Plymouth, at which a United Nonconformist Association was formed.

STROUD.

A meeting of ministers, deacons, and leading Nonconformists of the borough, convened by invitation of the Rev. W. Wheeler and Mr. E. W. Covey, was held at Bedford-street Chapel on Monday evening last to discuss the education question and the general position of Nonconformists in relation to the Government, and also to elect delegates to the general conference, to be held in Manchester on the 14th of December. The Rev. W. Wheeler (Congregationalist) presided, and there was a large attendance. The proceedings were hearty and unanimous. From the opinions expressed there was evidently a general feeling that religious denominational teaching should be excluded altogether from the day-schools of the country, and left entirely to the Sunday-schools. Resolutions in favour of this feeling, electing four delegates (two ministers and two laymen), and that copies of the resolutions be sent to the members of the borough to invite them to support the repeal of the obnoxious 25th Clause, and other unsatisfactory portions of the late Act.

SUNDERLAND.

On Monday night an important meeting of Nonconformists and others opposed to the compulsory support of sectarian teaching was held at Sunderland to consider that part of the Education Act under which school boards may authorise the payment of fees to denominational schools. The meeting, which was held in the Athenæum, was crowded by a large and enthusiastic audience. Alderman Candlish, sen., presided, and was supported on the platform by Alderman Gourley, the junior member for the borough. Alderman GOURLEY moved the first resolution:—

That, in the opinion of this meeting, the adoption of any scheme of education which subsidises denominational schools out of the local rates creates a system of concurrent endowment, inflicting grievous injury on many consciences, and prevents the establishment of a truly national system of education.

Alderman Gourley, in the course of his speech, which was much applauded, said that when he sought the suffrages of the Sunderland electors three years ago, he advocated the adoption of a national system of education based upon unsectarian and compulsory principles. Since that time the Education Act had come into operation, but, unfortunately, it contained a principle which was utterly opposed to the views and feelings of the great majority of the Nonconformists. In his opinion, the Education Act had failed to reach those for whose benefit it was supposed to have been especially provided, and was not such an act as they should have had at the hands of a Liberal Government. It had created a system of concurrent endowment, and he was sure that the people of this country would never rest satisfied until they had obtained such an amendment of the bill as would give them unsectarian education. By that they were not to suppose he meant a godless system. On the contrary, he held that the Bible ought to be read in all schools under the conditional clause provided by the present act. The speaker briefly alluded to the American and the Canadian systems of education, and urged that if the various denominations in this country wished for denominational teaching they should pay for it themselves. The Education Act had been in operation twelve months, and yet only 340 parishes had adopted its provisions, which was one proof that it had not settled the question so effectually as it was represented that it would do. The resolution was carried unanimously. Several other resolutions were adopted, and it was also agreed to present a memorial to the Sunderland School Board, which has adopted the objectionable bye-law.

At the autumnal meeting of the Hull and East Riding Congregational Union, held at Grimsby, delegates were appointed to attend the Nonconformist Association meetings which are to be held in Manchester in December.—At the autumnal meeting of the Congregational Union of Gloucestershire and Herefordshire, held at Weston-super-Mare, the following resolution on the subject of elementary education, proposed by the Rev. E. J. Hartland, and seconded by the Rev. S. Hebditch, was enthusiastically passed:—

That feeling the vital bearing which the policy adopted by the Committee of Council on Education, and many school boards in different parts of the country, in carrying out the provisions of the Elementary Education Acts, may have on the principles of Congregational churches and Nonconformity generally, this assembly cordially approves of the action of the executive committee in inviting the Rev. R. W. Dale to confer with it on this important subject; and recognising the necessity of speedy action, authorises the secretary to call a special meeting of the Union, to be held in Bristol as early as possible, for the purpose of determining the course it shall take on this question.

It was also resolved that the Rev. E. J. Hartland, Dr. Brown, and W. Sommerville, Esq., be a deputation from the Union to the Manchester Conference.

NATIONAL *VERSUS* SECTARIAN EDUCATION.

(From the *Pall Mall Gazette.*)

Professor Huxley said the other day that he would not consent to give any help to an Ultramontane system of education. He has been bitterly condemned for his intolerance. Roman Catholics have held up their hands in holy horror at the mode in which he allows himself to speak of their system; they have appealed—the appeal is perhaps a little awkward in their mouths—to the great modern principles of liberalism and universal toleration; and they have asserted that their religion should be as much respected as that of any other section of the population. Now it is highly desirable that this matter should be clearly understood. We owe certain duties to our Roman Catholic fellow-subjects. They may preach their doctrines in the most obnoxious forms with the fullest liberty. They may say, if they please, that the Pope is infallible, and may deny as a damnable heresy that the earth goes round the sun. We have no objection to their proclaiming absurdities, teaching them as sacred truths to their children, and making as many converts as they can. We admit all this, though the very basis on which we ground our toleration is a principle which they condemn along with the other doctrines of modern civilisation. But cases occur in which it is impossible to neglect altogether the question whether their teaching is true or false. We cannot avoid acting at times on one hypothesis or the other. They ostentatiously declare—we speak of the Ultramontane party—that many of the doctrines which Liberals most cherish in secular as in ecclesiastical affairs are profoundly immoral. We cannot hold our hands because they deduce this declaration from their religious tenets. At some point or other we must come into collision, and we are bound to take care that they get the worst of it. Such a case, for example, occurs in regard to education. We have decided that the State is bound to see that all its members shall receive some sort of education. Here, we say, is young Pat Murphy growing up with no more knowledge than a brute beast; we will not allow this state of things; Pat must learn the three R's, and become more or less of a reasonable animal. Very well, they reply; but it is against our conscience that Pat should learn those arts unless he at the same time imbibes our principles. And what are your principles? Why, among others, that the Pope is a vice-god, and that in that capacity he declares you to be going straight to the devil, and taking as many people as possible with you. If, then, we object to helping Pat to regard us as limbs of Antichrist, we are told that we are intolerant, and meddling with questions beyond our competence. We say the child is to have bread and water; and we are charged with intolerance unless we help his priests to mix it with what we hold to be a poisonous compound. The argument really comes to this: that we are to carry toleration to the extent of having no opinions at all. So soon as a doctrine is called religious, we are not to consider its truth or falsehood, even though it runs directly counter to our deepest convictions. Professor Huxley was intolerant for speaking the plain truth about Ultramontanism, and saying that it was, as it is, a bigoted and benighted mode of thought. All the fine words in the world will not alter that fact, nor make it the less our duty to act upon our convictions. If murder is not sanctified by the religious opinions of the actor, neither is antipathy to intellectual liberty; and though it is not our duty to suppress the one like the other by the strong arm of the law, it is our duty to do nothing to encourage its propagation. And therefore our answer must be—If you want to make Pat an obedient son of the Church, you must do it for yourselves. We utterly decline to give you any assistance, though we extend to you a toleration which you might decline to extend to us.

In short, both in England and Ireland we hold that scrupulous care should be taken not to allow a national system of education to be made an instrument in the hands of the Catholic hierarchy; and that for the double reason that the hierarchy teaches retrograde doctrine, and that a national system, to be worthy of the name, should not be dependent upon the zeal of sects and the clergy. We have, it is true, expressed doubts as to the expediency of immediately renewing an agitation against the Education Act. It would be better, in our opinion, to wait a little longer, till we can judge better of its probable operation; and we are glad that the London School Board has adopted a compromise which will adjourn the question for the present. But we hold not the less strongly that the true test of the Act will be the degree in which it encourages a national as distinguished from a sectarian system of education; and we should not permit ourselves to be thrown off the scent by any platitudes about toleration, or in its name to hand over the education of large parts of the country to those who are the worst enemies of all toleration and freedom of thought. It is possible, indeed, to dwell upon the hardships which may be inflicted in individual cases by forcing parents to send their children to schools of which they disapprove. We need say nothing further upon this question, which we have discussed on previous occasions; and we are the less desirous to discuss it because we do not believe it to have much practical significance. We suspect it to come far more from the priests than the parents, and we can trust to the spontaneous zeal of the sects to remedy any grievances which may occur. That discussion is the more undesirable because it tends to distract our attention from that which is likely to become the most serious question. We shall ultimately be forced to decide both in England and in Ireland whether we are to strengthen or weaken the hold of the clergy of different denominations upon education; and, as we have tried to show, we shall find it impossible, however tolerant we may be, to decide that question without reference to the most really important element of a decision—the merits of the clerical teaching. If, in short, the Roman Catholic creed is true, we ought to hand over all schools and universities to the Catholic clergy; if it is false, we should endeavour to confine their influence within strict limits. If we resolve to dismiss altogether the question of its truth or falsehood, we shall be simply drifting into a policy of hopeless perplexity. But there is not much chance that the people of England will not make up their minds on the subject.

CLERICAL GOVERNORS OF ENDOWED SCHOOLS.

The following letter appears in the *Daily News* of yesterday:—

Sir,—Mr. H. J. Roby, in conveying to us the decision of the Education Department with reference to the clerical *ex-officio* governors in endowed schools, adds—"You will observe this opinion embraces only those cases to which Section 19 of the Endowed Schools Act has no application, a distinction which was probably not present to your mind when your letter was written." Will you allow us to say that in this supposition Mr. Roby is mistaken? In the "Analysis of the Constitution of the Governing Bodies of Endowed Schools, as proposed by the Endowed Schools Commissioners," which appears in the "Occasional Paper, No. 2," of the Central Nonconformist Committee, just published, it is distinctly stated that the list does not include any school affected by Clause 19. By Clause 17 of the Act it is provided "that the religious opinions of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of such endowment." From this clause, certain schools are exempted by the clause to which Mr. Roby refers. For this class of schools seven schemes have been issued, four of which have received the sanction of Parliament, and it is instructive to observe how profusely, when freed from any restrictions, the Commissioners indulge their predilections for clerical governors. Thus King's School, Sherborne, has two clerical *ex-officios*, the Bishop of Salisbury and the Vicar of Sherborne; Chigwell School, two *ex-officios* and one clerical co-opted governor; Gray Coat Hospital, Westminster, the Dean *ex officio*, and an incumbent and a layman nominated by the Dean and Chapter. Dr. Morgan's School, Bridgwater, has no less than three vicars and an archdeacon among the *ex-officios*. It is extremely important, when an endowment is placed by the Commissioners under the operation of Clause 19, that the original trust should be carefully examined. In one case which has come to our knowledge the ratepayers of the district claim, in opposition to the Commissioners, that the trust of their school is unsectarian, and should be protected by Clause 17.

Allow us to add that our investigation of the schemes already issued shows that the governing bodies of nearly all the schools are so arranged as to secure an overwhelming preponderance upon them of members of the Church of England; and that in various details of the schemes the Church of England is favoured at the expense of other sects. We intend shortly to lay the particulars of this investigation before the public.

We are, Sir, yours respectfully,
R. W. DALE,
HENRY W. CROSSKEY, } Hon. Secs.
Central Nonconformist Committee, Town Hall Chambers, 86, New-street, Birmingham, Nov. 4.

MR. GLADSTONE ON UNIVERSITY REVENUES.—Mr. Gladstone has addressed a letter to the Vice-Chancellors of Oxford and Cambridge requesting to be informed whether the universities would prefer a Statutory Commission or a Royal Commission for the purpose of making the inquiry into the university and college revenues on which the Government have determined, and whether, if they prefer the latter, they are willing to lend the necessary assistance. As to the proposed scope of the inquiry, Mr. Gladstone says:—

It ought in our view to embrace the fullest informa-

tion respecting all matters of fact connected with the property and income either of the universities themselves, or of the colleges and halls therein. In these would be included the prospects of increase or decrease in such property and income, and a statement of the uses to which they are applied. But it would be no part of the duty of the Commission to pass judgment on the present appropriation of these resources, or to recommend alterations in it. For a task thus defined, in the opinion of the Government, a single Commission, composed of a small number of members, would suffice: and it is to be hoped that the inquiry need not occupy more than a moderate space of time. What is requisite, however, is that the Government should have reasonable ground to expect such voluntary and general assistance from the numerous societies concerned as would warrant their relying on a process thus conducted for the attainment of complete results.

THE IRISH AND ENGLISH EPISCOPAL CHURCHES.—The *Dublin Evening Mail* mentions a "rumour that a clergyman ordained in Ireland, before the passing of the Irish Church Act, having been nominated to a curacy in England, has been refused by the bishop, not for any unworthiness, but solely on the grounds that 'the bishops have resolved not to license any curate in Irish orders.'" This is not a legal course, the journal contends, for an English bishop to take. "We believe that an Irish clergyman now presented to a benefice in England could compel an English bishop to give him institution."

GOVERNMENT, THE STATE CHURCH, AND THE ENDOWED SCHOOLS ACT.—The matter has been taken up by the Birmingham Nonconformist Committee, and both the commissioners and the Education Department now confess that they have been wrong. But what does this confession mean? It simply means that out of forty schemes for schools, thirty-six actually contravene the Act under which the commissioners issue them. Of these schemes, six have been sanctioned by Parliament, and the commissioners say that they can be amended, but that "the commissioners will be very reluctant to undertake it." Of course, the commissioners will be reluctant to tell Parliament that they have betrayed it into a contravention of its own Act; but it may be hoped that the House of Commons will not wait for their confession. The thirty other schemes which come under Clause 17 will, of course, be remodelled, and the *ex officio* rectors and vicars put out. There is, however, a yet further point that needs to be investigated. The anxiety of the commissioners to put the middle-class schools under clerical influence comes out not only in the illegal appointment of clergymen *ex officio* in all the schemes, but in their frequent appointment as "co-optative" or nominated governors, and in the election of governors by ecclesiastical corporations, though those corporations have no connection with the school. The point to which we now ask public attention is that, but for the action of Mr. Dale and his friends, the Endowed Schools Commissioners would have contravened the Act they were called on to administer. What was the Education Department doing to allow this illegality to pass? Is it absolutely needful that some unofficial body should be always watching lest even liberal Acts should be worked in an illiberal sense?—*Daily News.*

Religious and Denominational News.

REGENT'S PARK COLLEGE.

The annual meeting of the subscribers and friends of this institution was held on Tuesday evening last week in the large hall, the Rev. T. Binney presiding. There was a large attendance. The Rev. Jesse Hobson having read the Scriptures and prayed,

The CHAIRMAN in the course of his opening remarks said that the supposition that he had altogether retired from public life was a perfect myth. He had been going about the country and taking all sorts of services in all sorts of places, and every morning brought him a number of letters all asking for more. The object of such institutions as this was to give learning and culture to ministers of their denominations. As Nonconformists, they depended very largely in the rural districts upon a class of men of native ability with piety and religious earnestness. All honour to such men; but it would never do for any large body to depend wholly upon them. It was a very questionable procedure to send out a large number of such men into the ministry. It was necessary to have men who combined culture and earnest piety—men who would become lights in the world and the glory of the Church of Christ. He had sometimes thought that if some of the money devoted to building chapels had been given to the colleges and their professors, and to raise the standard of ministerial ability by assisting all the instrumentalities put into work for that purpose, they might be doing something which in the long run would be a greater benefit to the Church and the world. As Nonconformists they occupied a somewhat peculiar position. He did not regard Nonconformity as a missionary agency; we had to give a testimony throughout the country against what we consider to be established error, and had to produce public opinion on this matter: and this was to be done far more by men of culture and by the production of strong men who should influence the intellect and sentiment of the age than by the creation of little interests and little men. (Laughter.) He regarded the growth of sacerdotalism throughout this country as one of the most serious signs of the times. He did not know what his friend Dr. Angus thought, but he felt personally thankful to Professor Huxley for what he had said the other day at the discussion of the London School Board on denominational fees. He did hope that no such scheme as was feared would be carried out in Ireland, for it would give the system of Popery a greater power in that country than it ever had before. Mr. BINNEY then referred to the sceptical tone of our literature and the tendency of the present day of men of ability giving up their faith, and losing tone and feeling and sentiment in relation to the work of the ministry. In conversation with a Fellow of Oxford University the other day, who had attended the lectures of a celebrated professor there on miracles, he was told that at the end of the series this teacher of the young men had said, "Well, gentlemen, if you believe in miracles, you will be nothing better, and if you do not, you will be nothing worse." Why, our religion rests on supernatural facts—the incarnation and the resurrection of our Lord. What could be the influence, he asked, on the minds of young men who listened to this teaching, and what would be the character of their preaching when they occupied the pulpits of the Church? Passing on to the question of colleges, the speaker said that he believed the subject had been taken up at the autumnal meetings of the Baptists at Northampton; and it had been considered in papers by Mr. Thomas and Dr. Allon at the Congregational Union meetings in Swansea. It was a grand idea, no doubt, that their colleges should be exclusively theological institutions; that the students should get their degrees before coming there to study for the ministry. But it was impracticable at present. Their students were expected to have received some intimations of a Divine call, and to have acquired some aptitude to teach, and men must attain a certain age, or these qualifications would not be found in them. And the idea that all the colleges should combine into a university was a very grand and beautiful idea, and he could easily conceive how that many professors teaching in classes having small attendances would be delighted to have larger classes. But it would take a very long time before that was carried out. The idea of Dr. Allon's that an educational institute should be formed was very good, but he could hardly see how educated people would give to such an institution, in addition to contributing to and adequately supporting their theological colleges. Personally, he would like to have their colleges liberally endowed. Whatever might be their opinions upon endowments for churches, he thought there could be no objection to such endowments for colleges. He wished their wealthy men would think a little more of students and colleges. Money to build chapels was very easily contributed, and many give liberally to such efforts who forget the demands of their colleges. What the Church, however, needed, even more than buildings, was men—men capable of occupying good positions and keeping them. And when their rich men saw such young students they might greatly advance the cause of Christ by helping them—say, when leaving college, to buy books.

The Rev. Dr. ANGUS then read the report of the studies of the session and of the results for the past year. It stated that thirty-eight students in all had attended classes during the session—of whom four were non-resident. The ministerial students were twenty-five, of whom two were non-resident. Of the ministerial students, seven had left. Three of these had settled, a fourth was recommended to return for the present to business, and the other three are now supplying vacant churches with a view to settlement. Six lay students had also left. To supply these vacancies, the committee had, after examination, selected seven candidates, all of whom were cordially recommended by the churches to which they belong. Three lay students had also entered the college, and two others have come as out-door students. After a description of the course of studies pursued, the reports of the examiners were read. They were, on the whole, highly commendatory of the results of the examinations. The examiners were—The Rev. S. H. Booth, Upper Holloway, in Dr. Angus' Bible Handbook; the Rev. J. G. Heisch, of the Church Missionary College, in Butler's Analogy; the Revs. J. H. Millard and A. MacLaren, who examined the papers on the doctrines of sin and salvation; Dr. Underhill, Church History; Dr. Alex. Roberts, St. John's-wood, Greek Testament; Dr. Benj. Davies, who reported on the work done in his classes; the Rev. W. F. Hurndall, Latin and Greek; the Rev. G. H. Rouse, Haverfordwest, Patristic Greek; the Rev. F. Bosworth, M.A., Exeter, Hebrew, Chaldee, and Syriac. In addition to these departments of study, the students have been regularly instructed in mathematics by Mr. John Bridge, M.A., and have read the subjects required for matriculation, and for the first and second B.A. French has been taught by Mons. H. Bohy; and for chemistry, students have attended a course of lectures at Bartholomew Hospital, under Dr. Armstrong. The committee report that the financial condition of the college is satisfactory. The previous year closed with a balance due to the treasurer of 113*l.* 19s. 6d. At the annual meeting in October, however, some donations were offered on condition that this debt were paid. In answer to that challenge, contributions were sent in to rather more than the amount due; and the donations of the year have reached the sum of 306*l.* 8s. 7d. The collections have also amounted to 237*l.* 9s. 1d., being about sixty pounds more than in the previous year. The committee also acknowledge a legacy of 100*l.* free of duty from the late Mrs. Rippon. The committee close their report with an earnest appeal for more prayer and help on behalf of the ministry. The financial statement showed a balance in the hands of the treasurer of 6*l.* 3s.

The Rev. Dr. MANNING proposed that the report be adopted and printed, and in doing so urged the importance of assisting such institutions as these. He would like to say that when speaking some time since at a meeting in connection with Mr. Spurgeon's College, he then insisted upon the importance of high culture and of something more than rough ability. But there was something to be said on the other side, and there was a need for greater spiritual earnestness, and vigour and manly preaching. The Rev. G. H. ROUSE seconded the resolution, which was carried.

Thanks to the examiners and donors, &c., were proposed by the Rev. PHILIP BAILHACHE, of Hammersmith, and seconded by Captain GRIGGS, of the Helvetia, American line steamer. Thanks to the officers and committee were proposed by Mr. JAS. HARVEY, and seconded by the Rev. H. CHANCELLOR, and both resolutions were carried.

The meeting closed with an address to the students by the venerable chairman, to whom a vote of thanks was presented for his good services.

Mr. Robert Vaughan, of Airedale College, Bradford, has accepted a unanimous invitation to take charge of the Congregational interest at Shipley, near Bradford.

The Rev. James Haig, pastor of the Baptist Church at Whitecauseway, Fifeshire, has been obliged to resign his charge in consequence of his physical strength being at present impaired, and more particularly by an affection in the throat. For the last thirteen years he has ministered here with great acceptance and success, and has endeared himself to his people, as well as to the community at large. His people are taking steps to present him with a substantial token of their esteem and gratitude for his past services to the church.

EVANGELICAL ALLIANCE.—The annual conference of the members of the Evangelical Alliance was held in Manchester on Thursday. Lord Ebury was elected president in the place of the Earl of Chichester, and resolutions were passed instructing the council to watch the progress of events in the Baltic provinces of Russia, as well as to make the subject of religious liberty throughout the world their care.

BRISTOL.—The Anvil-street Congregational Chapel having been re-seated, painted, and supplied with a new pulpit, mainly at the expense of Mr. H. O. Wills, it was reopened for public worship on Sunday week; and on the following day a tea-meeting was held, at which Mr. Wills took the chair, when, to his surprise, a very handsome copy of Baxter's Annotated Bible, in three volumes, was presented him, with the unfeigned love and respect of the church at Anvil-street.

WESLEYAN.—The foundation-stone of a Wesleyan Methodist new chapel was laid at Bingley, on Saturday, by Mr. Alfred Sharp, manufacturer. The chapel will be a handsome one, possessing considerable architectural beauty. The cost is estimated at 11,000*l.*, towards which 7,000*l.* have been already realised, including 1,900*l.* expected by the sale of the old chapel and the handsome collections and donations obtained at the laying of the foundation-stone on Saturday.—An effort is being made to raise the sum of 5,000*l.* to be devoted towards the relief and extension of Methodism in Scotland. The money is being rapidly raised.

THE REV. W. HUDSWELL, who was for thirty years pastor of Salem Chapel, Leeds, has recently died, and his remains were interred last week at Woodhouse Cemetery. There was a large concourse of mourners, including numerous members of Salem congregation, and about 200 of the workmen employed by Messrs. Hudswell, Clarke, and Rodgers, of the Railway Foundry. The cemetery chapel was crowded as far as circumstances would permit of people being admitted, and a large number had to remain outside. The Rev. E. R. Conder read the service, both in the chapel and at the grave, and the Rev. H. Tarrant offered up the prayer. The workmen of the firm of which the son of deceased is head walked in front of the procession, and opened out in line on the footpath conducting to the grave.

SANDBACH.—On Tuesday, Oct. 24, the Rev. Thomas Lunt, late of Lancashire Independent College, was recognised as the pastor of the Congregational Church, Sandbach. The Rev. G. K. Walker, of Middlewich, presided. The Rev. C. Scott, LL.B., of Lancashire Independent College, delivered an address on "Congregational principles." The Rev. J. Emmet Jones, of Huddersfield, offered the recognition prayer. After a statement of doctrinal views by Mr. Lunt, Professor Alfred Newth, of Lancashire Independent College, gave the charge to the minister. Tea was provided in the Temperance Hall by the ladies for the members and friends of the congregation. The Rev. G. F. Allen, B.A., of Macclesfield, delivered the sermon to the people in the evening. Notwithstanding the unfavourable weather, all the meetings were well attended.

THE OPEN-AIR MISSION.—About 150 members and friends of the Open-air Mission assembled at the quarterly meeting in Queen-square Mission-hall, Westminster, on Monday evening week. The secretary, Mr. G. Kirkham, presided, in the absence of the honorary secretary, Mr. J. Macgregor, who was unavoidably detained by his duties in connection with the school board. The Rev. Robert Maguire, M.A., vicar of St. James's, Clerkenwell, delivered a special address on "How the Reforma-

tion was brought about—from darkness to light—by the bolder men of the olden time." The address consisted of a graphic sketch of that stirring period, and was well received by the meeting. The secretary stated that upwards of twenty missionaries were at work during each of the three days of Charlton Fair, recently held, and that upwards of 16,000 tracts were distributed by them during that period.

DEATH OF THE REV. DR. GIBSON.—The Rev. Dr. Gibson, Professor of Divinity and Church History in the Free Church College, Glasgow, died on Thursday morning. The rev. gentleman was attacked with paralysis about three weeks ago, and he never recovered from the sudden stroke. At the Disruption in 1843 he joined the Free Church, and preached in the Free Kingston Church till the institution of the Free Church College in Glasgow in 1856, when he was appointed Professor of Divinity and Church History. He was amongst the most prominent of those Free Churchmen who have made a bold and persistent stand against the proposal for union, and he has always been an uncompromising opponent of the voluntary party in the Free Church. He was also a decided opponent of what he regarded as laxity in respect of Sunday observance.—*Scotsman.*

NEW CONGREGATIONAL CHURCH AT RIPON, YORKS.—On Tuesday, October 24, this beautiful place of worship was opened for Divine service, when the Rev. E. R. Conder, M.A. of Leeds, and the Rev. W. M. Statham, of Hull, preached to good congregations. The Rev. A. H. Byles, B.A., and the Rev. J. Andrews, the pastor of the church, took part in the first service. The church occupying such a commanding position has a striking appearance, and has a tower and spire. The cost of the building, exclusive of the site, value 765*l.*, which was given, will be about 3,000*l.*; the school and house, which are included in the scheme, about 1,500*l.*, making the total sum 4,500*l.* Towards this amount upwards of 2,000*l.* has been contributed or promised. The church has been built by Messrs. Wright and Son, of Thirsk, from the designs of Mr. J. P. Pritchett, of Darlington.

SHEPHERD'S-BUSH.—On Monday, Oct. 30, services were held at Oaklands Chapel, Shepherd's-bush, to recognise the Rev. Alonzo Griffiths (formerly of Abersychan) as the pastor. The devotional part was conducted by the Revs. R. Macbeth and T. Carter, of Hammersmith. The chair was taken by Henry Richard, Esq., M.P. Mr. George Axton (senior deacon), made a statement on behalf of the church, and gave the pastor a hearty welcome. The Rev. R. Macbeth stated that along with Dr. Stoughton and others, he examined the letter of transfer from the Monmouthshire Association, and found it satisfactory. Then the pastor-elect made a brief statement of his belief. The Rev. Dr. David Thomas, Stockwell, addressed the pastor, and the Rev. Alexander McAuslane, Finsbury, addressed the church.

NEWCASTLE-ON-TYNE.—The inaugural tea-meeting of the Newcastle Itinerant Society was held last month in St. James's schoolroom, Blackett-street, Newcastle, under the presidency of the Rev. A. Reid. The association has been formed in connection with the Congregational churches of Newcastle and neighbourhood, the objects being the diffusion of the Gospel by the establishment of preaching stations and Sunday-schools in destitute localities, developing the preaching power of the various Congregational churches, and in the supplying of local preachers to small congregations already in existence. Mr. Samuel Tomkins, the hon. secretary, explained the objects and constitution of the society and the plan of operations; and addresses on the subject were subsequently given by Mr. Edward Towers, the treasurer, Mr. Warwick, Mr. Loten, Rev. H. T. Robjohns, B.A., and other gentlemen.

CAMBERWELL.—The recognition of the Rev. John A. Griffin, late of Little Ilford, Essex, as pastor of the Baptist church, Charles-street, Camberwell New-road, took place on Wednesday evening, the 25th ult. At a quarter to five o'clock 170 members and friends had tea together in the schoolroom. At six o'clock a public meeting was held in the chapel under the presidency of the Rev. W. Alderson, of East-street, Walworth. The Rev. H. Capern read a portion of Scripture; the Rev. G. Hearson prayed. Mr. John Hayward, one of the deacons, gave the usual account of the circumstances which had resulted in the choice of Mr. Griffin. The pastor-elect having spoken, the Rev. W. P. Tiddy (Independent) offered the recognition prayer, and at its conclusion, gave to Mr. Griffin a hearty welcome to the neighbourhood. The chairman followed with a suitable charge. The Revs. R. R. Finch, Bow; J. Fleming Houston, Ilford; W. R. Rowe, Camberwell; G. Hearson, Kennington-lane; and Mr. Clapp (a deacon), congratulated and wished prosperity to both master and people.

DEDHAM, ESSEX.—On Thursday, Oct. 26, the memorial-stone of the new Congregational chapel, Dedham, was laid by James Spicer, Esq., J.P., of Woodford. The weather was propitious, and a large concourse of friends assembled from neighbouring towns. Prayer was offered by the Rev. G. White, and the Scriptures were read by the Rev. R. W. McAll, F.L.S., of Hadleigh. An historical statement was read by the Rev. Eben Evans, pastor of the church, after which Mr. Spicer proceeded to lay the stone with a silver trowel presented to him. The Rev. Robert Ashton offered the prayer. After the ceremony was over, the company adjourned to the assembly-rooms, where in the evening a public meeting was held, under the presidency of Mr. Spicer, who generously promised toward the new building 125*l.*, 50*l.* for himself, 50*l.* for Mrs. Spicer, and 25*l.* from three friends. Chas. Booth, Esq. (the treasurer), the Rev. E. Miller, B.A., the Rev. T. Batty, E. Grimwade, Esq., of Ipswich, &c., addressed the meeting. The new building will cost 2,000*l.*, towards which nearly 1,300*l.* has been raised, and an additional 173*l.* was subscribed at the above service.

EASTBOURNE.—On the 19th of October a tea-meeting of an interesting character was held in the Congregational schoolroom, to celebrate the extinction of the debt on that place of worship. After the tea, a public meeting was held, the Rev. W. Griffith, pastor, in the chair. After singing a hymn and a prayer by the Rev. E. Green, of Seaford, a report was read by Mr. Toomer, explaining in detail the steps taken to remove the debt on the Congregational church in that town. The chairman then moved the adoption of the report, coupled with thanks to Mr. Toomer for his quiet, earnest, and efficient service, which was carried by acclamation. Congratulatory addresses were delivered by Revs. Halley Stewart (of Hastings), A. Foyster (of Brighton), T. Green (of Seaford), J. Jones (of Uckfield), J. S. Hill (Wesleyan), and G. H. Sandwell (Baptist). The chairman then read a list of the conditional promises which were now fulfilled, including 50*l.* from Mr. Finch, of Tunbridge Wells; 25*l.* from Mr. Samuel Morley, M.P.; 30*l.* from Mr. Thomas Simpson, &c., amounting altogether to 133*l.*, which, with the proceeds of the bazaar and other sums since received, leaves a balance of about 13*l.* over the amount of the debt. The singing of a hymn, and prayer by the Rev. J. Jones, brought the meeting to a close.

GOSPORT.—At the Independent Chapel, Gosport, on Tuesday, the 24th of October, interesting services were held in connection with the recognition of the Rev. W. H. Jellie, late of Rochester, as pastor of the church. In the afternoon the meeting was opened with devotional exercises by the Rev. W. Jones, of Portsmouth, and the Rev. J. A. Coltart, of Ryde. The Rev. Joseph Fletcher then delivered an able and effective discourse on "Church Relationships and Responsibilities." The questions to the church and pastor were asked by the Rev. T. J. Beveridge, of Fareham, the former being responded to by Mr. Charles Mumby on behalf of the church, and the latter by the Rev. W. H. Jellie. The Rev. T. W. Medhurst, of Landport, closed the meeting with prayer. At half-past five o'clock between 400 and 500 members and friends sat down to an excellent tea provided in the new schoolroom. The evening service was opened by the Revs. G. H. Weatherley, of Gosport, and H. E. Arkell, of Southsea. The Rev. Dr. Stoughton then delivered a most impressive charge to the minister from Luke v. 10. Greeting addresses were afterwards delivered on the part of the church by Mr. J. Garson Blake; for the congregation by Mr. Edwin Lapthorn; for the Sunday-school by Mr. W. Whiting; for the churches of Gosport by the Rev. C. H. Harcourt; and for the county ministers by the Rev. W. Rose, of Portsea. A suitable response was made by the Rev. W. H. Jellie. The Rev. R. A. Davies, of Ventnor, then delivered a most eloquent and impressive address on "Union in Churches and Unity in Christendom," the concluding prayer being offered by the Rev. J. D. Thomas (Wesleyan). The new and beautiful chapel was filled with large and attentive congregations. The church is now most united and prosperous, and under its new pastor is looking forward to a new career of great usefulness and success.

Correspondence.

WALLINGFORD FREE LIBRARY.

To the Editor of the Nonconformist.

DEAR SIR,—We have in this town a "free library," having accepted the generous offer of the Hon. Auberon Herbert, M.P. We have erected an excellent building for the purpose at considerable expense. We have excellent bookcases. Sir Sidney Waterlow kindly contributed 50*l.* that these might be of oak and not of deal. We have raised a book fund, and received many contributions in books; but our shelves are not full—some are literally empty. I cannot think that any library is thoroughly furnished that does not contain the standard books representing our distinctive principles as Nonconformists and voluntaries, and others of a lighter kind fitted to help men to comprehend and intelligently deal with the great ecclesiastical questions which are forcing themselves to the front.

I have no doubt that among the readers of the *Nonconformist* there are persons who would willingly help me to place on the shelves of this very useful institution works of this kind. I should be most happy to hand over to the librarian, in the names of the donors, any such contributions. It is not indispensable that they should be absolutely new.

The *Nonconformist* is not suffered to show its face in our reading-room—it would open the way to infidel works—this is the clerical objection; but our shelves are open to any works not of immoral tendency. We are sustaining a "free library" without a rate. We have done much, and have much more to do. The books I am anxious to secure are not likely to be provided by the use of the funds of the institution.

I shall be most happy to afford any information, and will duly acknowledge the receipt of any parcel entrusted to my care.

Yours faithfully,
THOS. BROOKS.

Wallingford, Nov. 3, 1871.

LAMBETH BATHS WINTER MEETINGS.

The inaugural meeting of the tenth series of winter meetings at the Lambeth Baths took place on Saturday evening, under the chairmanship of Mr. S. Morley, M.P. There was a large attendance, mainly of the working classes. Amongst those who occupied seats on the platform were Sir J. C. Lawrence, M.P., the Rev. Newman Hall, the Rev. G. M. Murphy, the Rev. G. W. M'Cree, Mr. Jabez Inwards, Mr. A. Dunn, Mr. G. C. Campbell, &c. The main object of the movement is the moral and social elevation of the denizens of the locality, and in the report of the committee, read by the Rev. G. M. Murphy—who originated the movement, and still works heartily and most energetically in the cause—it was stated that much had been done towards the reclamation of many of the inhabitants of the neighbourhood from habits of intemperance and vice. The committee recorded in grateful terms the sympathy and substantial help which they have received from the Prince of Wales, Mr. Gladstone, Earl Shaftesbury, Mr. Bright, bishops and clergy of all denominations, and from many members of Parliament, including the chairman and the representatives of Lambeth. We need hardly say that Mr. Morley generously pays the rent of the building. All the other expenses of the meeting have, however, to be met either by the attendants at the meetings, or by the pastor and deacons of the Borough-road Congregational Church, and other friends. The programme of the work for the present winter will be as follows:—On Sunday mornings meetings will be held from eleven till one, combining religious and temperance meetings, alternately conducted by Mr. Jabez Inwards and Mr. Murphy, with assistants; Monday evenings will be devoted to exhibitions of dissolving views, concerts, lectures, and meetings of an entertaining character; Tuesday evenings Mr. Murphy will devote to the consideration of religious subjects looked at from a popular point of view. The first Wednesday in the month will be devoted to Band of Hope entertainments; the second Wednesday to expositions of the need of a Sunday's rest for everybody by the Working Men's Lord's Day Rest Association; the third Wednesday to various important themes under the auspices of the Christian Instruction Society; and the fourth Wednesday will be occupied by the friends of the United Kingdom Alliance for the Suppression of the Liquor Traffic. Thursday evenings will be undertaken by the National Temperance League. Friday evenings will be devoted to public meetings of various kinds, and on Saturdays science and art instruction will be given for a small fee by working men teachers. The chairman, after heartily commending the movement to public support and sympathy, remarked that we heard a great deal just now about the working classes, and of what, in the opinion of some people, might be done by legislation for the improvement of their condition; but his conviction was that legislation will do very little for working men who were not inclined to help themselves. He rejoiced in the immense accession of power which working men of this country had obtained during the past few years. He trusted that they would confer amongst themselves, and with others interested in their welfare, in order that they might take a wise course in reference to political action, and he would remind them that if they depended upon their own resources, and educated themselves, they would not only be a blessing to their country, but would render bad government impossible. Resolutions condemnatory of the vice of intemperance, and in support of the Ministerial endeavour to reduce the number of public-houses, beershops, and music-halls; congratulatory upon the arrangement for settling the disputes with the United States; and thanking the chairman for his attendance, were then proposed and spoken to by Sir J. C. Lawrence, M.P., the Rev. Newman Hall, the Rev. G. W. M'Cree, and others. Sir J. C. Lawrence, in proposing the first resolution, took occasion to speak, from recent personal observation, of the happy effects of the disestablishment of the Irish Church in removing the religious animosities which formerly prevailed in Ireland. The George-street, Chelsea, brass band played at intervals during the evening, and several hymns and melodies were sung.

CONFERENCE OF WELSH LIBERALS.—It is thought to be of great importance that the Liberal party in Wales should have an opportunity, during the Parliamentary recess, of conferring together, with a view to concerted action in reference to several questions of grave interest and urgency which are likely to engage the attention of Parliament during the next session. The passing of the Ballot Bill into law before another general election is a matter of the utmost moment to the people of Wales. The present state of the education question also demands prompt and earnest attention, while the subject of international arbitration is believed to be one in which the inhabitants of the Principality feel a deep interest. It has been decided, therefore, to hold a conference at Aberystwyth, on Wednesday, 29th inst., for mutual counsel and consultation on these topics, which, it is hoped, may lead to strenuous and united action among the Liberals of Wales throughout every part of the country. It is expected that most of the Liberal members for Wales will attend the conference. After the generous and successful efforts made by the people of the Principality, at the last election, to strengthen the ranks of the Liberal party, it is only fair that the voice of Wales should have some influence in deciding the policy of that party.

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The Nonconformist.

WEDNESDAY, NOVEMBER 8, 1871.

SUMMARY.

THE news of the retirement of Count von Beust, the Austrian Chancellor, after some five years of service in the difficult task of reconstructing the empire, excites no little surprise. The Count is a Saxon statesman who entered the Kaiser's service and carried out the dual scheme which has given autonomy to Hungary. Latterly he has come to represent more exclusively the German element in the empire, and successfully conducted those negotiations which resulted in a complete understanding between the Governments of the two Emperors. Thus at the moment when the pretensions of the Czechs have received a check by the resignation of the Hohenwart Ministry, the great advocate of the German alliance has retired from his position as Minister of Foreign Affairs. Count Andrassy, the head of the Hungarian Government, succeeds him, and will to a great extent represent his policy. But how are the conflicting claims of the various nationalities to be reconciled now that the Kaiser's ablest Minister has retired? The Emperor Francis Joseph commenced his reign with a complication of troubles, and such anxieties still pursue him without any prospect of abatement.

Prince Napoleon, whether he acted with or without the sanction of the Imperial exile at Chislehurst, has greatly damaged the Bonapartist cause. His presence in Corsica, while the elections for the local council-general was proceeding, excited no little uneasiness at Versailles. The troops in that island were reinforced, and a fleet was sent to its shores to support the present *régime*. The Corsicans, however, fell away from the roving Prince, who found himself unable to carry out his designs, and retired into Italy, leaving behind him a manifesto to the French nation which has done little service to the dynastic interests of his family. His demand for a *plébiscite* is unheeded, and the Government are busy discussing some scheme for restricting the evils which flow from universal suffrage. Bonapartism is for the moment unable to make head in France, and the people, wearied of agitation, are disposed passively to accept President Thiers and the Republic, which have yet, however, to win by wise legislation their active support.

The Home Secretary has found time in the intervals of the Cabinet Councils, now being frequently held in Downing-street, to visit his former constituents at Merthyr, who have presented him with a portrait of himself and Mrs. Bruce, and have listened to one more defence of the Government in general and of his own department in particular. Sir T. Bazley also has been speaking at Manchester, and has specially addressed himself to the question of a reform of the Upper House. He would not abolish the House of Lords, but make it a representative body, limiting its numbers to 300, one-third chosen by the peers themselves, one-third by the Government, and the remaining third elected by the Commons as representing the people. This is not a revolutionary change, but would be almost as difficult to carry as the abolition of the hereditary principle. There will soon be a conference of more ardent opponents of the House of Lords held at Birmingham, which will, at least, have the effect of a wholesome warning upon that assembly when, next session, the Ballot Bill is sent up for their acceptance. Mr. Illingworth, the Liberal M.P. for Knaresborough, has been addressing his constituents on the measures of last session in a well-balanced speech, and has received a cordial vote of confidence. He hopes, perhaps sanguinely, that the Lords will pass the Ballot Bill entire, and expresses his belief that the policy pursued by Mr. Forster, in particular upon the education question, has hastened the discussion of the relations between Church and State at least five years. In more emphatic terms, Mr. Illingworth renewed at a Liberation Conference at Manchester his warnings to the Government, and expressed his belief that Nonconformists should now make a stand on behalf of their principles, whatever the result to their political allies.

The new judicial appointments have at length been made. Mr. Justice Montague Smith, Sir J. Colville, and Sir Robert P. Collier reinforce the Privy Council Court of Appeal—the last-named going through a probation for a short period in the Court of Common Pleas. Sir J. T. Coleridge succeeds Sir Robert as Attorney-General, and Mr. Jessel, M.P., of the Chancery bar, and a member of the Jewish persuasion, is the new Solicitor-General. These changes occasion a vacancy for Plymouth, which will be sharply contested. The respective claims of Mr. Alfred Rooker, an influential townsman and Nonconformist, and of Sir George Young to the support of the Liberal party in that borough were put to a fair vote on Monday, and decided in favour of Mr. Rooker. We trust the Liberals of Plymouth will now rally round the chosen candidate, and place him at the head of the poll.

A speech made in Lancashire on Saturday by Sir James Kay-Shuttleworth, the chief founder of the Privy Council system of education, is deserving of special attention. That eminent educationist has lately pronounced in favour of the payment of denominational fees, but he has seen fit to modify his views in face of the growing excitement which, as he says, threatens to shatter the Liberal party. On the occasion referred to he ventured to ask the Government—Is there any great loss in giving up the twenty-fifth clause? Hypothetically he put it forward; he wished to be convinced if wrong, but he could see no great sacrifice of the law, because all the bye-laws with respect to compulsion would go on so that in board schools fees would be remitted and in denominational schools they would be remitted by the charity of the managers. In that way he thought there was a solution to the whole question. So now at length the tables are turned, and it is thought possible that the supporters of denominational schools can pay their own fees! Yet it has required a formidable agitation to bring matters to this simple issue, although we are constantly told on the other side that the fees are trifling in amount. The counsels of so experienced a friend as Sir J. Kay Shuttleworth will no doubt have great weight with the Government, but we do not much care whether or not they accept his advice. The Education Act is bad and delusive, framed in the interests of denominationalists, and zealously worked for their behoof by the Department, which will not allow even any vacancies for School Boards to be filled up, because, we suppose, the result, without the cumulative vote, would be adverse to the policy they sanction.

Two important trials are dividing the public attention—the Tichborne case, which was resumed yesterday in the Court of Common Pleas after having been hung up for four months, and the arraignment of Robert Kelly for the murder of Head-Constable Talbot in Dublin. In the latter case the main point is not whether the accused fired the fatal shot, but whether the death of the victim was the result of the bullet, or of injudicious treatment afterwards. The prisoner is defended by Mr. Butt, M.P., who has exhausted his eloquence in appeals to the jury against being "swift to shed blood." It need hardly be said that thousands of people assemble daily to cheer Kelly as though he were a martyr, and applaud the crime which got rid of a "spy," and one soldier, forming part of the escort of the prisoner, has been nearly killed by a large stone thrown from among the crowd. The Protestants of Ulster may well consider it time to denounce the Home Rule imposture, which, as one of their speakers said, would neither unite the Irish nation nor add to the civilisation of the kingdom.

THE RELATION OF NONCONFORMISTS TO THE LIBERAL PARTY.

THE subject indicated by the above heading has cropped up of late on several occasions. It will probably be discussed with more formality and seriousness before Parliament meets. If we now advert to it, we do so with no idea of anticipating conclusions which, whatever they may be, will carry with them a weightier authority than any to which we can pretend. The question, however, is, as we may say, on the *tapis*. It is a topic of earnest conversation in many circles. Our opinion upon it has been asked more than once, and, as we are not in the habit of shirking unpleasant themes, we do not hesitate to express some of the most obvious thoughts which occur to us on the subject.

The question, as we have hinted, is an unpleasant one. We do not think it would have originated spontaneously with the Nonconformist bodies. Sentiment would have forbidden any such result. They have acted with marvellous loyalty for a long period with the Liberal party. Their connection with it, and their allegiance to it, are historical. To sever themselves from it will be a severe wrench to them, to the traditions which they respect, and to the feelings which they have cherished but too fondly. If they should presently withdraw from old associations, it will not be from any political inconstancy or caprice. They have never been very exacting with their allies. They have almost uniformly subordinated their own interests to the interests of the nation. If at any time they have determined to disregard party ties, it has only been when the party to which they adhered showed signs of dragging them back from positions they had won. It is so now. The question which may possibly separate them from those with whom they have hitherto co-operated, is not so much one of progress as of retrogression. They are not surprised at being unable to bring their more timid associates to the active support of their ultimate aims. They do not even resent an insult which they know to be so natural. But they will not be saddled with another embodiment of the State-Church principle. They will not be ridden over by an Education Department—sometimes contrary to law, sometimes in perversion of the obvious intentions of the Legislature. The provocations are becoming too offensive. They are coerced into an independent attitude by self-respect. They cannot but part company with those who take every opportunity of treating them as of no account.

Unity of organisation and of action presupposes a common ground of agreement. We know not yet what Dissenters will do, nor do we for a moment suppose that they will take any decided step without calculating its probable issues. They know that their secession will break up the Liberal party. They are all the more likely to ask themselves, therefore, not only what the Liberal party will do for them, but what it is committed to do for the nation. It has got very near the end of its political *programme;* and when it, *i.e.*, when the Whigs and we have carried a good Ballot Bill—which, by-the-by, the Whigs have had forced upon them—what common ground is there which they and we can occupy, the breadth of which should induce us to assent to the mischievous tendency of their administration? That they are working to put all our national schools under denominational management; that in England they are trying to hand over, and will hand over, a vast additional endowment to the Church of England, and in Ireland to the Roman Catholic hierarchy, can furnish no inducement for our adhering to them at any cost. What are they proposing to do for the country which should make it—we will not say worth our while—but worth the while of this nation, to condone the offences they persistently, contemptuously, defiantly, and we may even say gratuitously, hurl against our principles? Suppose a change of Ministry; what would the people lose, and—a matter, we confess of minor importance—what should we, as Nonconformists, lose?

The conditions under which the question of the future relation of the Nonconformists to the Liberal party will have to be tried and settled are of no very favourable augury. Yet, we would express our fervent desire that the issue to which they will, unless greatly modified, inevitably drive us, might be averted. They are very unexpected. They are very galling. They are being most officiously thrust upon us. They are becoming intolerable. There is an insolence about the demeanour of the Education Department—as witness the Dewsbury incident which we have noticed elsewhere—

which is telling against the present Cabinet with a power which only the next general election will fully reveal. Nothing but an adverse legal opinion has prevented the Endowed Schools Act from being systematically wrested to Church purposes, in the very teeth of its own provisions, in which illegality the commission was "approved" by the Education Department. And now every device is being resorted to with a view to throw into the hands of the Church Establishment the elementary education of the people. Is it wonderful that Dissenters begin to ask themselves whether, even indirectly, they ought to be abettors of this intensely narrow and sectarian policy? Should it be matter of reproach if, pointing to a spot not very far ahead, they should declare their determination after that spot has been passed, to regard themselves as released thenceforth from party obligations?

Of course, we do not pretend to predict what will be their resolution. What we say, however, is that if it should sever them from their former political comrades, the result will be due to the unseemly provocation they have received, and are receiving. They have borne much—but there is a limit beyond which endurance becomes pusillanimity. When that limit is passed, the Nonconformists of England and Wales will take up an attitude which, whatever its consequences to the Liberal party, will at least illustrate the value they attach to their own dignity as well as their own principles.

THE TURN OF THE TIDE.

After debating the school-fee question during five sittings, the London School Board, finally, last Thursday, decided not to decide at all, but to let things take their course. At least this is ostensibly the wise result which so much talking has battered into shape. It will be remembered that the original subject of the discussion was the motion to pass Bye-law 8; and we must remind our readers that if this had been carried the board would not only have expressed in the name of the whole metropolis an approval of the principle of payment to denominational schools, but would have deprived itself of the power of reversing this decision unless by consent of the Education Department; a consent which the department in its present temper would be sure to refuse. The debates of Thursday and Friday showed that if the original motion were carried at all, an issue which we believe is considered doubtful, it would certainly be at the expense of a very close division, such as would be more likely to increase than to allay agitation amongst the constituency.

The amendment moved by Mr. Samuel Morley, M.P., would have struck out of the bye-law all reference to the *payment* of fees, and would have still left the words which promised and regulated the remission of fees in board schools. As pointed out by Mr. Picton, the amendment did not affect to *forbid* the payment of fees; and when cases of difficulty arose, it would be for the other side to show that payment was absolutely necessary. In fact the amendment did not raise any practical question at all; nor yet did it interpose any difficulty in the way of dealing with such questions when they arose. It simply announced the principle on which we believe the majority of the board desire to act—"that while anxious to utilise existing school accommodation, the board cannot bind itself to pay fees in schools which are conducted on denominational principles."

Under these circumstances we extremely regret that Mr. Morley did not go to a division. He was animated, doubtless, by a magnanimous deprecation of "the dissidence of Dissent"; and by a desire to throw oil on the troubled waters. But oil is not always a desirable commodity; and there are occasions when men should have, as the French say, the courage of their convictions. We think it was due to the constituency of the board that they should know precisely how their representatives were divided on this question. And therefore we sympathise with those members who, as long as they could without aimless obstinacy, insisted that the amendment should be put.

We are compelled to admit that the denominationalists in this debate showed much more union and much better strategy than their opponents. For we venture to think that the former, while always putting a bold face on the matter, had a shrewd suspicion that a division on Mr. Morley's amendment was likely to be against them. And while we give them credit for a desire to make all comfortable, we think that this desire was shown somewhat after the fashion of the "painless dentistry," in which the patient under the blandishments of laughing gas finds himself minus a tooth before he is aware of the operation. On the other hand many amongst the anti-sectarians seemed almost perversely incapable of seeing that the only point raised by Mr. Morley's amendment was that of the principle. And so they allowed themselves to be confused by imaginary and irrelevant cases of difficulty, which the amendment would have left them perfectly free to deal with as they might think proper. The *Spectator* is profoundly struck by Mr. Few's acuteness in remarking that at present only two schools are projected by the board in the whole of Lambeth, an area of thirty-two square miles. But what this temporary state of things has to do with an enunciation of the principle that the board ought not permanently to pay fees in denominational schools, one would need the *Spectator's* spectacles to see. Yet it was just this confusion of thought which manifestly weakened the unsectarian party throughout the whole of the debate. They all declared themselves opposed to the principle of the obnoxious bye-law; and yet because they were haunted by hypothetical cases of difficulty, in which they might desire to make temporary exceptions, some of the party shrank from formally recording their opposition to the principle itself. Such illogical weak-kneed amiability seems to be the "easily besetting" virtue of eminent Nonconformists, whom accident raises into the social sunshine which the dominant Church for ever enjoys. And the representative position falsely attributed to them in the calculations of the great Liberal party may, at some future election, turn out to be a fatal mistake.

The keen tacticians who mask a searching glance with sweetest smiles are usually very quick to discern the opportunity offered by such a state of things as we have described. Hence the suggestion and acceptance of the "compromise" which we mentioned in a note last week, and which as finally modified stands thus: "That Bye-law 8 be withdrawn, and that the board resolves that for twelve months from the present day the remission or payment of fees in public elementary schools shall be made exceptionally on proof of urgent temporary need, each case being dealt with on its own merits, without prejudice to the principles on either side, it being understood that such remission or payment of fees is not to be considered as made in respect of any instruction in religious subjects." This spongy resolution, which may be squeezed so as to yield almost any meaning—this cloud of words dissolving itself in sheer platitude—is the wonderful birth of six days' labour by the Educational Parliament of London. There was a keen struggle and a close division over the word "shall," which Mr. Wm. Green proposed to change into "may"—("payment may be made, &c.")—on which he was defeated by three—twenty-two against nineteen. Then Dr. Angus, with the best intentions, but with singular infelicity, proposed and carried, almost by acclamation, the addition of the last words, which, be it observed, concede entirely the possibility of paying fees to denominational schools *without* paying for the special religious instruction. It was precisely those members of the board known to be most strenuously opposed to the new form of religious endowment who, with the exception, we think, of Professor Huxley, protested and voted against this plausible but delusive amendment; while, on the other hand, it was eagerly welcomed by all the denominationalists on the board. And little wonder. For it plays the game of the latter most effectively. One of the common stock arguments of our opponents is that we are not asked to pay for the religious teaching; that we are to pay only for the secular instruction, and that the former will be thrown in gratuitously. Our reply has always been, that where secular teaching is given almost entirely in the interest of the Church, whose influence it is sought to extend, you cannot possibly subsidise the school without subsidising the Church as well. And now comes good Dr. Angus, and invites us to declare that it is quite possible to do the one without the other, and that in paying for secular teaching in an ultramontane school we may flatter ourselves that we don't pay for ultramontane doctrine. For ourselves we decline the flattering unction altogether. Our sympathies are entirely with Messrs. Picton, Green, and Waugh, in their repudiation of any childish disguise of the real nature of the transaction. In the exceptional cases of "urgent temporary need" contemplated by the resolution, let it be clearly understood that we are "exceptionally" paying for sectarian religion, as well as for secular instruction tinged with a sectarian bias. Otherwise, at the end of the twelvemonths we may find it hard to give any good reason why the "exception" should not become the rule.

We are weary of the whole subject; not, assuredly, weary of the principles at stake, but of the peevish sectarianism, the petty subtleties, and the sanctimonious sophistries, through which the argument is dragged, and where we cannot follow without bemiring ourselves. Do our opponents suppose for a moment that in our view the issue lies between our catechisms and that of the Church? Do they fancy us livid with jealous fear lest they should now at last succeed in making the working classes zealous Churchmen? Do they persist in imagining that an offer to teach in all national schools the religious dogmas *we* may happen to hold, would woo us to the slightest change of front? They will learn better in time. But meanwhile, if we are compelled to follow up the wretched quibbles and petty calculations in which sectarianism involves the subject, it is from no love of such ignoble strife. But while we have on the one hand the possibility of a grand comprehensive national education which shall deepen our national unity; and on the other hand, the petty schemes for sectarian aggrandisement which at once keep down the standard of instruction, and infest us with sectarian bitterness, we cannot and will not through mere fastidiousness stand aside as neutrals.

But we have good hopes. We regard the undecided issue of the struggle on the London Board as an evidence of the turn of the tide. In the slack water between flow and ebb the sea appears wearied by its efforts, and undecided what next to do. So is it with the tide of denominationalism, which has rolled over so many School Boards, and threatened to submerge the metropolis itself. But at this height it has stopped. The waves are spent, and could not top the sturdy embankment raised by Professor Huxley and his allies. Nothing less than the passing of the original bye-law was required for the victory of the sects. And its withdrawal, however explained by a wordy and windy resolution, is, at the least, a check to the triumphant march which carried Liverpool, Manchester, and Birmingham.

THE DEWSBURY SCHOOL BOARD.

If the Government and the Tories—we are really sorry to be obliged to bring them into conjunction as advocates of the same politico-ecclesiastical policy—think that such a decision as that arrived at by the London School Board on the denominational fee question will remove all objections to the Education Act of 1870, they will find themselves egregiously mistaken. What Nonconformists and no small section of the Liberal party feel in this matter is what they feel as to the violation of the spirit of the Endowed Schools Act—they have been jockeyed. After finding themselves in a minority in Parliament, through a not very creditable combination, they acquiesced in the Education Bill, and addressed themselves in good faith to work it out for the national benefit. They did not know how full it was of cunningly-devised provisions, all of which tended, directly or indirectly, to consolidate and extend the denominational system. Those in whom faith and amiability were strongly combined pointed to the creation of school boards by the votes of the ratepayers, to the exclusion of dogmatic teaching from the board schools, to the cessation of building grants from the national exchequer, to one clause prohibiting inspection in respect to religion in the denominational schools, and to another forbidding Sunday-school proselytism, as admirable provisions—and have been disposed to exclaim, "What a wonderful solution of a complicated problem!"

Such may have been the favourable impression of the Act created at Dewsbury, a rising Yorkshire manufacturing town of 60,000 inhabitants, where Liberal opinions so preponderate that no Tory candidate ventured to show his face at the last general election, though two Radicals were fighting against each other. Well, the good people of Dewsbury decided to have a school board, and, spite of the cumulative vote, chose one of a decidedly Liberal cast. They zealously set to work in the usual manner, except that they resolutely refused to pay denominational fees—luckily for the ratepayers, or the *whole* of their future work would have been to sit round a table and subsidise the favoured schools out of the rates. The board took an educational census, discovered the educational deficiency, and resolved forthwith to meet it. But they were moving too fast. After their report to London an inspector was sent down from the Educational Department, who addressed them after the following fashion:—

Gentlemen, I find that you have made a most accurate return. Things are exactly as you say; but the Churchmen have made applications for grants to enlarge their schools to such an extent, the Roman Catholics theirs to such an extent, and the Wesleyans to such an extent. I am instructed by the department to take these proposed enlargements into account; and when they are made there will be a sufficiency of school

accommodation, and therefore your intervention will be unnecessary.

To this pretty speech, in its way a masterpiece of official effrontery, it was replied that the board, as representing the ratepayers, wanted undenominational schools under popular control; but the inspector intimated that he had nothing to do with that, and left them to their own devices. "The board (says a contemporary) "has once more memorialised the department to give them the power to put up unsectarian schools; but while the Denominationalists are helped on with all possible speed, the board is left knocking at the door without an answer."

It will thus be seen that the Education Department, which has so tender a regard for the consciences of pauper children who long for sectarian education, has none for the consciences of the great majority of a population of 60,000, though in the present instance it would have been an expensive luxury—to themselves. Of course, the compulsory principle, which it was one of the primary objects of the Act to get into operation, will be a dead letter at Dewsbury. So schools will be multiplied, but are not likely to be filled. A great portion of the money expended may be sheer waste—for are we not constantly told that the denominational schools are in very many places half empty, and that nothing but compulsion—which cannot here be enforced—will fill them? And, remember, that though these schools are called "voluntary," one-half the extra building cost, and one-half of their support also, comes out of the taxpayer's pocket, and that though the Act forbids the use of "elementary schools" as a means of filling Sunday-schools, every one knows how such a general provision, like other most benignant clauses of the Education Act, can in spirit be evaded. A population of 60,000 has elected a School Board, but all to no purpose—their "interven tion will be unnecessary." We would ask those "moderate" Nonconformists who are somewhat given to rail at their brethren for exaggerating the evil tendencies of this Act whether they can contemplate this state of things at Dewsbury with complacency?

The department assures the Dewsbury people that when the proposed enlargements of the Church, Roman Catholic, and Wesleyan schools are made, there will be a sufficiency of accommodation. We thought the Act required that building grants could only be made in cases where the Education Department is satisfied that the provision is suitable to the wants of the district. In this instance, either the Act is grossly violated in its essence by those who are appointed to carry it out, or the officials at Whitehall know what are the necessities of the townsmen of Dewsbury far better than themselves. In the first case, we see the same strong ecclesiastical bias as is visible in carrying out the endowed school schemes; in the second, the rough exercise of a despotic power which is totally alien to British institutions.

Dewsbury then is reduced educationally to the condition of a rural parish where the squire and parson reign supreme. It and they must be satisfied with the sectarian schools, or the children must go without elementary education in any public school. There are thousands of such parishes where unsectarian education has been kept out by such devices in order that the Church may have full sway, and the public is to pay one-third more—that is up to fifty per cent.—that they may exclude school boards and rate-paying management, though in nine cases out of ten there is no competition at all. Possibly not many towns are like Dewsbury burdened with a superfluous school board, mocked by the department, and obliged to put up with sectarian schools or none at all. But there are only some three hundred boroughs which have been able to secure school boards, and in most of these our good friends the denominationalists, after drawing to the full upon the Exchequer, are fastening upon the rates. Elsewhere—that is, in many thousands of parishes—Government have granted additional help in building and maintenance, to shut out the school-rate, and to ignore compulsion. And this is how a Liberal Government, sustained in a great measure by Nonconformists, are carrying out what is ironically called a national system of education!

THE ARBITRATION QUESTION IN PARLIAMENT.—MR. COBDEN AND MR. HENRY RICHARD.

It is now more than twenty years since Mr. Cobden brought forward his motion in Parliament in favour of international arbitration (June, 1849), a motion which was warmly supported by able speeches from Mr. Milner Gibson, Joseph Hume, Lord Richard Grosvenor, Mr. Roebuck, and Mr. Hobhouse. Although the motion was not carried, yet ninety-seven M.P.'s supported Mr. Cobden's view by their votes on that occasion, including the representatives of most of the principal cities of the kingdom. During the debate it was remarked by Lord Richard Grosvenor that "he did not think the hon. member for the West Riding (Mr. Cobden) proposed anything at all impracticable." Mr. Roebuck also very appropriately asked, "Do we laugh, or lament, that Vattel, and Puffendorff, and Grotius (the great masters of international law), have no influence over the councils of nations? What is the proposition of the hon. member but to give *their* principles a force *which it is admitted they ought to have?*" In the interval that has elapsed since that debate, the question of international arbitration has made great progress. It has, for example, been recently applied, with the approbation of all Europe, to the settlement of the long pending Alabama and other difficulties between Great Britain and America. And Her Majesty, in proroguing Parliament this summer, bestowed her marked and special praise upon the same great principle, and "rejoiced to have had an opportunity of recommending it by example." Hence the time is peculiarly favourable for the motion of which Mr. Richard, the member for Merthyr Tydfil, has given notice, viz., "To move an address to the Crown, early next session, praying that Her Majesty would be pleased to direct the Secretary for Foreign Affairs to enter into communication with foreign Powers, with a view to the establishment of a permanent system of international arbitration."

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

NORTH AND SOUTH.

The success of the Northern armies reunited the South to the North, but nevertheless the two great sections of the American Union are in many respects two essentially distinct nations. Political parties in the South are as in England divided into Conservatives and Radicals, while in the North they are called Democrats and Republicans. The great religious and missionary associations are separately organised, North and South. To the majority of Northerners the South is a *terra incognita*, respecting which all they know is that it is inhabited by a blood-thirsty race of Ku Klux. In fact, I knew myself more about the South before I left England than the majority of those whom I have met during nine months residence in the Northern States.

That slavery was not the *sole* cause of the late war is proved by the fact that Southerners have even more bitterness towards the North than ever existed in England. This arises from a variety of causes, and principally from the selfish policy of the Eastern States, which has always been to enrich Northern manufactures by heavy tariffs pressing most on the Southern and Western industries. Just now the North, flattered by Horace Greeley and men of the protectionist school, is in a "fool's paradise" of delight at its increased wealth and manufactures, but the day is coming when the men of the South and West will no longer allow themselves to be heavily burdened in order to support the East in luxury. Newspaper editors are wise men, but they do not know everything, and men of the pronounced opinions of Mr. Greeley are generally the last to hear the truth. The press, too, has flourished under the present system, and is partly interested in it. But in the West the anti-tariff party is growing, and if the South does not raise the question it is only because she is crippled and bound hand and foot by the effects of the war. When she has recovered therefrom she will speak out effectually. It is the object of the North to represent the South as hopelessly defeated and thoroughly resigned. Defeated the Southerners are, but they are not resigned, and they never will be resigned, as far as I can judge, until the North is willing to legislate for the benefit of the whole Union, and not merely for the Eastern section of the Union. Untrammelled by slavery, the South will ere long become greater and more powerful than she has ever been, and Englishmen may well remember that the commercial policy of the South is similar to that of England.

During the rebellion the great majority of the English people were on the side of the North, and, as you know, I was myself a staunch Unionist. How have we been repaid for the time, money, and sympathy we lavishly expended on the Union cause? By the most bitter and unscrupulous abuse and misrepresentation on the part of the Northern press. I notice that in the *Daily News* for August 14, Mr. Edwin Pears quotes a letter from "one of the best known and most highly accomplished contributors to the *Atlantic Monthly*," who, speaking of the Alabama Treaty, says:—

"The effect over here has been marvellous. Had I not seen it I could not have believed in so sudden and yet complete a subsidence of the *snarling, sneering, and detestation of England that I have read in the papers ever since I can remember.*"

These words of an American author properly characterise the prevalent tone of the Northern press towards England. It is "snarling and sneering." Since the treaty was signed there has been some improvement, but I regret to say that even now too many papers take the greatest delight in kicking at us. They publish the most rascally *canards* about the Royal family, and to pander to the low Irish they exaggerate everything of a disturbing character. The ignorance of English affairs which prevails in the United States is so great that a Greek scholar told me not long ago that our *only* hope was to become a State of the Union! This was said soberly and in earnest. To exemplify the gross unfairness of the Northern papers I will mention one or two facts:—

1st. When the Queen last opened Parliament one or two ill-bred fellows—Frenchmen I believe—hissed Her Majesty. The *Times*, *Daily News*, and other London papers, said the Queen was warmly received on this occasion, and lhat those who tried to insult Her Majesty had to run away from the indignation of the crowd. Yet on this side there were lots of leaders in which the growing unpopularity of the Queen was proved to American minds by the simple process of the few hisses being multiplied into many.

2. The late visit of the Prince of Wales to Dublin seems to have been thought by the *Nonconformist*, and the English Press generally, a very successful one. Here, however, it has been pronounced a complete failure.

I could give you plenty more illustrations of what I complain of, but it is enough to say that the bare idea of Royalty in England seems to produce madness in the Northern mind. No libel on the reigning family is too absurd to be published and believed. The great majority of Northerners know less about the state of public feeling in the old country than a Norfolk labourer knows about politics in New York. You may judge how much that is!

As a rule, the English press is very courteous and gentlemanly towards our American cousins. I do not find the London papers filled with personal scandals about President Grant and the State Governors. Neither do I see any sympathy for the Ku Klux. I am, therefore, heartily sick of reading statements about England which I know to be false, and I am tired of the semi-approval which Northern editors seem to give to the Fenian Ku Klux in Ireland. I have not hesitated to express these views to editors in the United States, and one of the most eminent of them lately told me "that he wished all Englishmen who came here would speak out as frankly." I love my American friends too much to say one ungenerous word of them; but I am compelled to deliberately declare that a loyal Englishman can scarcely take up a Northern newspaper without finding something calculated to wound his susceptibilities.

During the Rebellion, as I have said, the English people, with the exception of a small minority—a minority which, even with the aid of that erratic nobleman Lord Wharncliffe, had no influence—was wholly in favour of the Union. It is, therefore, rather hard for those who, like myself, worked heart and soul for the North, to be flippantly told by ignorant editors that "Englishmen were in favour of the South all through." I am also of opinion that if, as the Northern Press informs me, England has been reduced to a third-rate Power, it is not a matter for rejoicing, even among Americans. I do not suppose these writers believe all they say about England; but, unfortunately, their readers *do*, and hence Northern Americans who do not travel or read much are in the densest ignorance about our affairs. Perhaps after all, when they know so little of the Southern part of their own country, we ought not to expect them to know much about us.

The Northerners possess *social* qualities for which I have the highest esteem, and I hope that I shall always preserve the friendships I have formed among them. They are a fine people, but they are not infallible, and while they are all that could be desired in the treatment of individual Englishmen, they have become the victims to attacks of Anglophobia which the Alabama Treaty has partially relieved but very far from cured. They are not the best friends of America who flatter their vices, and this Anglophobia is a vice which I hope—

To be hated needs but to be seen.

Every Englishman and Scotchman I have met since I came to America has expressed to me disgust at the things I am condemning, and I would venture to suggest to American writers that in dealing with the citizens of a friendly power it is bad policy to glorify treason and sedition against that power. In spite of all the favour they receive, the traitors against the English Government are the very worst class of citizens in the United States, and it strikes one that the Union would be all the better for an infusion of loyal and law-abiding Englishmen.

In the South the low-class Irish are few in numbers, and hence it is not so common among the press to patronise that element. The Southern people are not always abusing a form of Government which is dear to the hearts of nine out of ten of all Englishmen. Now that slavery has become a thing of the past the South has many attractions to English settlers which the North does not possess. It is something to live where you are not considered a fool for preferring Queen Victoria to Emperor Tweed. It is also something to be where you can forget for a time the terrible decadence of your country! But to those who want to make a new home which shall remind them of the old one, the South has still greater advantages. The Southerners of the upper classes are very like John Bull in their appearance, habits, and customs, and they prefer English settlers to those of any other description. Farms are cheap in Virginia, and the man who comes here with 500*l.* and upwards can at once get into a comfortable way of living, and scarcely find out that he has left the farming districts of England. The climate is beautiful in the extreme. Thousands of consumptives and weakly people who are dying by inches in the old country would laugh and grow fat in Virginia.

In writing for the *Nonconformist*, my anxiety is to tell you the whole truth, and I am fortified in the opinions I have expressed by the experience of others. Mr. Hugh Hanna, an Irish gentlemen residing near Newry, is at present in Virginia with me, and having heard me read this article he has told me his three years of travel in the North confirms every statement I have made. Mr. Hanna says that throughout his visit he has been deeply pained by the course of the Northern press in relation to England. Mr. Hanna is one of the great majority of Irishmen who condemn Fenianism and Ribbonism as much as a Yankee does the Ku Klux. He was, therefore, not at all gratified by the honours paid to convicted felons by the municipality of New York and the United States House of Representatives. What a row there would have been if the House of Commons had similarly acted towards Mason and Slidell! It will perhaps do our Northern friends good to try and see themselves as others see them.

Mr. Hanna, who is the father of Mr. John Henry Hanna (of the Irish Presbyterian Church), of Corrinare, Pointz Pass, County Armagh, for all the reasons I have stated and others of his own, is strongly of opinion that English and North of Ireland men would be more comfortable in Virginia than in any part of the North or West. After carefully investigating the resources of the Old Dominion, Mr. Hanna believes that here, if anywhere, moderate capital and careful management will afford a safe and profitable result.

THE LONDON SCHOOL BOARD.

PAYMENT OF FEES IN DENOMINATIONAL SCHOOLS.

The board reassembled on Wednesday afternoon at three o'clock. Mr. Reed, M.P., occupied the chair in the place of Lord Lawrence, who met with a slight accident on the previous evening on leaving the board, having slipped down.

The discussion in the 8th bye-law was then resumed. It may be remembered that it ran as follows:—

If any parent, whose child is or has been attending any school, or who has been served with a notice under these bye-laws, requiring him to cause his child to attend school, shall satisfy the board that he is unable, from poverty, to pay the whole or some part of the school fees of such child, the board, in the case of a school provided by the board, will remit, and in the case of any other public elementary school, will pay, the whole of the fees or such part thereof as, in the opinion of the board, the parent is unable to pay, for such renewable period, not exceeding six calendar months, as shall be from time to time fixed by the board. Provided that the amount of the fees to be paid shall not exceed either the ordinary fee charged at the school selected by the parent, or the following scale, viz., twopence per week in infant schools, and threepence per week in boys', girls', and mixed schools.

To this Mr. MORLEY, M.P., had moved as an amendment:—

That the board, while anxious to utilise existing accommodation, wherever it can do so on the same principles which it is required to apply to its own schools, cannot bind itself to pay fees in schools which are conducted on denominational principles, and therefore resolves to omit from the proposed bye-law 8 the following words, in lines six and seven, "and in the case of any other public elementary school will pay"; and, also, all the words from the word "board" in line twelve to the end of the bye-law.

After much debate, Mr. W. H. SMITH, M.P., proposed as a compromise the adoption of the following resolution:—

That bye-law 8 be withdrawn, and that the board do resolve that the remission of payment of fees in public elementary schools be made exceptionally in cases where there was proof of urgent and temparary necessity, each case to be dealt with on its own merits without prejudice to the principles insisted on upon either side.

Mr. MORLEY assented to the withdrawal of his amendment in favour of Mr. Smith's resolution, to which Dr. Angus proposed to add as a rider —

And on the understanding that the payment of fees is not made in respect of any instruction in denominational religious subjects.

When the subject was resumed on Wednesday Sir FRANCIS LYCETT suggested that the amendment of Mr. Morley should at once be put to the vote if the board did not agree to the withdrawal of it. A long discussion followed as to this point, and Mr. MORLEY, M.P., said at length that he agreed to the withdrawal of his amendment for the sake of harmony. (Cheers.) He could see in that withdrawal the means of each side keeping its position, and what he looked upon as of greater importance, a means by which the board could get to work. (Hear.) If the amendment proposed by Mr. Smith was agreed to, there would be a tacit understanding that the members did not enter into a controversy, and that there would be some little payment of fees during the time the board was in a transition state. Some members objected to paying anything to the education of children in denominational schools; but he was no party to this extreme feeling. (Cheers.) There were at present no board schools, and as he was anxious to get the children to school, what other course was to be adopted than to make use of the existing schools as far as possible? He held tenaciously to his opinion against payments for denominational teaching, but he was willing to merge his opinions under the present great pressure of circumstances. (Hear.) He did not attach much importance to the words "may" or "shall," but he thought, if the change were made, it would be a graceful concession on the other side.

A very long conversational discussion followed, and it was at length agreed to give up Mr. Morley's amendment.

Mr. W. H. SMITH, M.P., then formally proposed his amendment, and he warned the board that by still losing time before setting to work it was losing the confidence of the metropolis and exposing itself to the odium of the country.

Mr. MACGREGOR seconded the amendment. The board had, he said, dealt with 500 indigent children, in placing them in industrial schools, and if the board had discussed the character of those schools to which the children had been sent the question would have still been open. (Hear, hear.) Last week the deputations hold the board that schools which were out of the board's control should not be supported out of the rates; but at the present time the the board was paying for Roman Catholic schools, and others, with the tenets of which members would be far from agreeing. The board had heard the deputations which had attended, but there were the silent deputations which were outside appealing for consideration—the children in the gutters. (Hear.)

Mr. Alderman COTTON warned the board that by paying these fees it would be creating vested interests, and the board would at once sink by this act to the minimum of usefulness, for it would be no more than a body to collect rates to pay to denominational schools. Thus the payment of these fees would tend to cover the ground with denominational schools, and these, he said, would be pointed at as being an evidence that board schools were unnecessary.

Mr. HEPWORTH DIXON described the amendment proposed by Smith as an olive-branch, and said he accepted it as such.

Canon CROMWELL said that Alderman Cotton no doubt knew the danger of giving birth to "vested rights," and knew this as a member of the London Corporation. (Laughter.) There was no force in the argument in regard to the payment of fees, for the money was paid on behalf of the parent and not to the denominations, and the denomination would be no gainers by the payments. Then, too, he could assure Mr. Cotton that many of the denominational schools would not care to have the children or the money of the board, for parents who could pay would prefer to send their children to schools where there would be no admixture of the children from the streets, and this would be found when the board schools were started. (Hear, hear.) Then any payments made to the schools would not be for religious teaching in any way, but only for secular teaching, and therefore there could be no well-founded conscientious objection on the score of paying for dogmatical institution.

Mr. LUCRAFT declared that the amount of fees to be paid would be found to be a very small question. (Hear.) Some few people would doubtless require the fees paid for them; but the board would go into all the circumstances of each case, and where it was found that a working man could not pay the fees because he had spent his money in drink, the board would not pay, and it would be a means of showing working men—and especially the Roman Catholics, who spent a good deal of money in debauchery—that they must pay their fees.

The Rev. Canon MILLER declared that there could be no question that public opinion was entirely with the side on which he should vote—that in favour of the amendment. The opponents of the payment of these fees said, in effect and in fact, that they would rather children should remain in the gutter than that a few pence should be paid to denominational schools. ("No, no," and Hear, hear.") Where could the children go if there were no board schools built and no other schools in existence but denominational schools? (Hear, hear.) This was, then, a fact, and upon those who opposed the payment of fees must rest the onus of leaving these children to add to our drunken and criminal population. (Hear, hear.) This was a fair subject for such a compromise as had been proposed, and the adoption of this would give the board an opportunity of getting to work. He entered his emphatic protest against the descriptions given in the course of this debate of dogmatic teaching, and he concluded a long and earnest speech by imploring the Nonconformists to consider whether the points under dispute were worthy of the fight they were making.

Mr. FREEMAN supported the change of the word "may" for "shall," and maintained that the amendment would have the strength of the objectionable bye-law. He declared that if the board did this the vestries would object to pay the precepts of the board, and then the board would have to appoint its own collectors and collect the rate at the point of the bayonet. (Great laughter.)

Mrs. ANDERSON supported the amendment, and expressed her opinion, founded upon a wide experience of the poorest class, that a very few pounds would cover all the payments.

Mr. HUTCHINS, in regard to the Roman Catholic schools, said that no part of the money from the public funds went to pay for doctrinal teaching, and, in point of fact, the public money did not pay the cost of the secular teaching. He agreed that the public money should only be given with great discrimination, for he held that indiscriminate payments tended to pauperise people; but he declared it would be impossible to put the compulsory clause in force without it was made possible for fees to be paid in denominational schools. He declared that if the board agreed not to pay the fees in any case, and a Catholic parent were convicted under the compulsion clause, the case should be carried into higher courts. On the part of the Roman Catholics, he said that no Roman Catholic children would enter the board school, and the Roman Catholic schools would be thrown open to the indigent poor. Regarding the words "may" and "shall," he said if any such change were pressed he would sooner go to a division on the main question.

Mr. TRESIDDER addressed the board in favour of the word "may" being substituted for the word "shall."

The Rev. JOHN RODGERS then replied, and said it was with extreme happiness that he officiated at the funeral of the proposed eighth bye-law. He then proceeded to discuss the amendment in a lively good-tempered manner, and maintained that keeping in the word "shall" would give the resolution a greater force than the law, and he would pledge that his side would adjudicate every case on its merits if "may" were substituted for "shall."

The division for or against the amendment proposed by Mr. SMITH was then taken. Several members did not vote. The result was 28 for the amendment and 7 against.

The amendment was then put as a substantive motion, and Mr. GREEN proposed as an amendment the substitution of the word "may" for "shall." The division was taken, and there were for the amendment 19 against 22, so that this proposed change was lost, and the word stood "shall."

Dr. ANGUS then proposed his rider to the motion. The Rev. Dr. RIGG seconded the rider. Subsequently the discussion was adjourned.

On Thursday Lord Lawrence was again able to preside.

On the debate being resumed, Mr. SMITH, M.P., said he had given the proposed amendment or rider of Dr. Angus full consideration, and he would accept it if an alteration were made. He suggested that the rider should run,

It being understood that such remission or payment of fees is not to be considered as made in respect of any instruction in religious subjects.

The Rev. Dr. ANGUS said he would accept the form suggested by Mr. Smith. Being urged to withdraw it, he said that without any such rider as that suggested he would not assent to the compromise, for he could not consent to the payment of denominational teaching. Eventually a division was taken, and the resolution with the amended rider was carried, there being for it twenty-two and against it six. Many members did not vote, having "paired" with others who were absent.

On the amended resolution being put as a substantive motion, Mr. CROSSMAN proposed a further amendment,—namely, the insertion of the words "for twelve months from the present date." He spoke of the necessity for limiting and defining the time during which the rule should be in operation.

The Rev. Dr. BARRY seconded the proposal, which was agreed to *nem. con.*

On the whole resolution being put as thus amended and added to, it was agreed to unanimously.

The Rev. J. RODGERS proposed the third bye-law,

The school may be selected by the parents of the child.

Mr. M'ARTHUR seconded the motion. The Rev. J. A. PICTON opposed the bye-law as unnecessary and as out of place. Under this a parent could choose a school the fees of which were higher than the board would agree to pay. The bye-law was unanimously rejected.

The Rev. J. RODGERS then proposed bye-law 4, which would now stand as three :—

The time during which every such child is required to attend school is the whole time for which the school selected shall be opened for the instruction of children, not being less than twenty-five hours a week, except on Sundays, and except, also, that nothing herein contained shall prevent the withdrawal of any child from any religious observance or instruction in religious subjects, or shall require any child to attend school on any day exclusively set apart for religious observance by the religious body to which his parents belong.

Mr. LAFONE seconded the motion, which was agreed to, with the words prefixed, "except as in hereafter provided."

The Rev. J. RODGERS then proposed bye-law 5 (now 4) :—

(1) A child of not less than ten years of age, who has obtained from one of Her Majesty's inspectors a certificate that he has reached the fifth standard of the Government Code for the time being, shall be altogether exempt from obligation to attend school, and (2) a child of not less than ten years of age who shows, to the satisfaction of the board, that he is beneficially and necessarily at work for the maintenance of himself or his parent, shall be exempt from the obligation to attend school during the whole time for which the school shall be opened as aforesaid, but every such child is required to attend school for at least ten hours in every week in which the school is opened as aforesaid, and in computing for the purpose of this section the time during which a child has attended any school, there shall not be included any time during which such child has attended either—(*a*) in excess of three hours at any one time or in excess of five hours on any one day, or (*b*) on Sundays.

Mr. TABRUM seconded the motion.

The Rev. Canon CROMWELL proposed the adoption of the word "fourth" for "fifth," and that the words from "shall be altogether" in (1) down to "or his parent" (2) should be struck out, those words inclusive. He pointed out that this was to meet the case of children who were in employ, and would not necessitate their attending school until thirteen years of age, if they passed the fourth standard. Mr. SMITH, M.P., urged that the board should not make it imperative that all children should attend school until thirteen years of age, as would be the case if Canon Cromwell's amendment were accepted. Miss DAVIES said it would be well to give children who had obtained some book learning the liberty to go to work before they were thirteen. This was especially necessary in the case of girls, whose instruction in house work ought to commence before they reached the age of thirteen. After a long debate, the division was taken on Canon Cromwell's amendment. There were eight for the amendment and nineteen against it. The amendment was thus lost.

Mr. BUXTON then proposed an amendment of the word "fourth" for "fifth," as applied to Section 1 of the proposed bye-law. Mr. E. H. CURRIE said the fourth standard would give a good standard, and when a boy had attained to it he might be allowed to leave school. A division gave twenty-six against the amendment and six for it.

Mr. MACGREGOR then proposed that the words "a standard and equivalent to" should come after the word "reached," and that before the words "the fifth standard" in Section 1, the words "the year 1871" should stand in place of the words "the time being," making the sentence read "a standard equivalent to the fifth standard," and having a date in the other part. This was carried, and the bye-law as thus amended was agreed to.

The Rev. J. RODGERS said the Education Department had suggested that a bye-law should here come in to the following effect :—

Provided always that if and whenever either of these bye-laws 4 and 5 (3 and 4) shall be contrary to or inconsistent with the regulations affecting any child subject thereto contained in any Act for regulating the education of children employed in labour, the said regulations shall prevail, and these bye-laws shall affect such child only to such extent as they are consistent with such regulations.

He proposed this, and it was carried.

The same gentleman then proposed bye-law 6 :—

In addition to the excuses for non-attendance mentioned in the Act, it shall be a reasonable excuse for the non-attendance of a child at school that there is no public elementary school open which such child can attend within one mile, measured according to the nearest road, from the residence of such child.

The Rev. J. RODGERS then stated that the next proposed bye-law (No. 7) did not meet the approval of the Education Department, who considered it too inquisitorial. (The bye-law gave the officer power to demand full information regarding the age of the child not attending a school, and as to the cause of non-attendance.) He moved its rejection. This was agreed to. He was then about to propose the much-disputed eighth, which came in order, and he then passed, amid some laughter, to the ninth :—

Every parent who shall not observe, or shall neglect or violate these bye-laws, or any of them, shall upon conviction be liable to a penalty not exceeding 5s., including costs, for each offence.

This was carried unanimously, and ended the bye-laws.

On the motion of Mr. TABRUM, the preamble was struck out altogether.

Mr. GREEN then made some personal explanations, which he considered due to Mr. Smithies, regarding the accuracy of figures mentioned in the debate. He had found Mr. Smithies was correct in his statement.

Mr. SMITHIES gave notice that he would move at the next meeting that steps should be taken for opening rooms for the evening instruction of lads. (Hear.)

Mr. SMITH, M.P., gave notice that he would move a resolution empowering a committee to enter upon the temporary occupancy of buildings for schools during the time that sites were being obtained and schools built.

The board then adjourned until Wednesday week.

COUNTRY SCHOOL BOARDS.

ST. THOMAS, EXETER.—The school board of St. Thomas, Exeter, have adopted, with but one dissentient, a motion proposed by Miss Temple, sister to the Bishop of Exeter, providing that a chapter, or part of a chapter, shall be read in the elementary school every morning, and explained by teachers in a manner suitable to the ages and capacities of the children, always provided that such explanations are given in accordance with the letter and spirit of the Elementary Education Act, sec. 14.

NORWICH.—The school board of this city discussed on Wednesday the following provision :—"That in the schools provided by the board the Bible shall be read, and there shall be given such explanation and such instruction therefrom as are suited to the capacities of children." An amendment was proposed—"That after the word 'therefrom' the words 'in the principles of morality and religion' should be added." This amendment was lost by eight to four, and the consideration of the general question was adjourned.

CARMARTHEN.—In this town the attempt to thwart the efforts of the committee to transfer the Lancasterian Schools to the school board has been unsuccessful. It is the only instance we know of where the clergy and the managers of opposition schools have tried through the instrumentality of the small accidental and complimentary subscribers to a school to prevent that school being transferred to a school board. By an overwhelming majority in favour of the transfer the subscribers to the Lancasterian Schools expressed their opinfon of this piece of clerical coolness ; while 207 voted for the transfer, only fifty-one voted against it, and the claim of the minority to interfere in so important a crisis and to create the turmoil and bitterness which the contest has engendered, will be estimated by the fact that the total sum contributed by that minority annually towards the support of the schools is only about one-tenth of the whole annual subscriptions. The ridiculous effrontery of the proceeding will be perceptible when it is stated that two of the gentlemen who supported the transfer subscribed more towards the schools than the fifty-one who voted against it put together. The great profession of honesty the opponents of the transfer set up for themselves receiving an appropriate comment in the fact that their most prominent layman was the first man who subscribed with the avowed purpose of being enabled to vote against the transfer, and he is not the only new subscriber who voted on the same side.—*South Wales Press.*

SWANSEA.—The question of the payment of denominational school fees came before the Swansea School Board on Friday last. In considering the bye-laws the compulsory principle was adopted by seven to four votes. The fifth bye-law proposed that the fees of indigent children should be remitted only "in the case of a school provided by the board." The chairman stated that the clerk had received over thirty memorials from different chapels in the neighbourhood against the remitting of fees to denominational schools. The memorials set forth nine objections to the payment of denominational fees. Mr. G. B. Brock in an able speech moved the adoption of the fifth bye-law, and expressed his surprise that the twenty-fifth clause ever found its way into the Education Act. The Rev. T. Thomas seconded the motion. The Rev. E. B. Squire spoke against the motion, and moved as an amendment, that another bye-law, granting the remission of fees to denominational schools, be inserted in place of the one proposed. Mr. Caddy (Roman Catholic) seconded the amendment. Mr. Alderman Phillips, in supporting the original bye-law, said that Mr. Squire had told them that there was not a child in his school that did not pay the school fees, and if that was the case, why on earth had all this been brought forward, to bring denominational schools into the question. Mr. Ellery, in supporting the motion, said that the Bible would be read and explained in a manner that would not be denominational, and would be the means of doing the children much good. Capt. Wm. Thomas said he sympathised with Mr. Squire and Mr. Caddy, but believed the evil they alluded to would be more imaginary than real, and that there would be greater efforts put forth by the churches to teach their children religion. On being put to the vote the amendment was lost by four to seven, and the original motion was then carried. The rest of the bye-laws were then passed without much opposition, Mr. Squire refusing, however, to vote, and giving notice that he and three others (Messrs. Bath, Caddy, and Davies, would accompany the bye-laws to London with a strong protest. In commenting on this decision the *South Wales Press* says : The Swansea Board has done itself honour by taking the lead in Wales in refusing to apply the rate to the support of denominational schools. The example thus set by the representative organ of so important and intelligent a community as the municipal borough of Swansea will certainly be widely followed. The tone of the debate was creditable to all parties. The vicar (Mr. Squire), whose great educational services and experience gave weight to his words, not only argued his case with much logical acumen, but in a manner every way worthy the Christian minister and gentleman."

SCHOOL BOARDS AND DENOMINATIONAL FEES.—The school boards of the following towns have declined to provide for the payment of fees in denominational schools : — Swansea, South Shields, Derby, High Wycombe, Southampton, Portsmouth, West Bromwich, Walsall, Dudley, Llanrug (Carnarvonshire), Wednesbury, Kidderminster, Dewsbury, and Allerton.

THE STATUE OF ROBERT HALL AT LEICESTER.

(From the *Leicester Chronicle.*)

On Thursday afternoon the ceremony of "unveiling" this work of art, raised in honour of one of the greatest men ever identified with this town, was witnessed by a large concourse of persons. The day was fine, though not bright, and as favourable as could have been expected or desired for the occasion. On the temporary platform, in front of the covered stage, stood an assembly composed of our townsmen and townswomen of various parties and denominations, Conservatives and Liberals, Churchmen and Dissenters. In the group were also some descendants of the illustrious divine, and visitors from a distance, and old inhabitants who recollect him as he walked the streets, and who retain a vivid remembrance of his bearing and of the veneration with which he was regarded by all persons of discernment and intelligence.

On the motion of Ald. Toller, seconded by Ald. Stevenson, the Mayor (John Stafford, Esq), was called on to preside, and he then invited the Rev. J. P. Mursell to deliver the address of inauguration. Mr. Mursell, who has now worthily worn the mantle of his predecessor for nearly fifty years, and who himself is the connecting link between Robert Hall and the present generation, then delivered the following eloquent and impressive oration :—

We are met to-day, Mr. Mayor and gentlemen, to perfect a cherished design, much too long delayed, of erecting a monument in this ancient borough to one who, during a residence of eighteen years within its precincts, enriched its social circles, and shed a lasting lustre on its name.

It has been the practice of civilised and advanced peoples, in every age, to gather up the sentiment of admiration diffused through society towards men of distinguished attributes and of merited renown, and to assign to it a local habitation and a visible shrine :—a practice that commends itself to enlightened judgment and elevated taste. It is, in fact, the homage that cultivated nature delights to pay to those high priests who, in their several departments, have worthily ministered at her altars.

In the intercourse of society, we not unfrequently hear the designative phrase, "That's a remarkable man"—one, that, is to say, distinguished from the crowd. But the late Robert Hall stood alone in unassumed but solitary grandeur. In him, those attributes which, in the order of an infinitely wise Providence, are usually distributed, were beautifully and marvellously combined. The higher and the attendant faculties and properties of our common nature dwelt with him, as in a stately temple ; while they were devoutly consecrated to the service of God and to the best interests of men. Well might a celebrated divine —the late Rev. Wm. Jay, of Bath—in placing a funeral wreath on the bier of his departed contemporary, announced from his pulpit, as a text, the language of the ancient prophet, "Howl, fir-tree, the cedar is fallen."

As a preacher and Christian orator, he whom we seek to honour was confessedly unrivalled. His discourses were *always* thoughtful, beautiful, and impressive, and deeply imbued with evangelic life ; while, on special occasions, he would show himself at home amidst the profoundest depths of thought, or with seeming unconsciousness conduct his hearers to dazzling heights, from which they might catch glimpses as of horses and chariots of fire. His published discourses on "Modern Infidelity," on "The Duties Proper to the Present Crisis," on "The Death of the Princess Charlotte," and on the demise of the venerable Dr. Ryland, might be cited in support of this position.

John Foster, the celebrated essayist, in a sketch of Mr. Hall's character as a preacher, speaking of men of advanced judgment, piety, and taste, who were familiar with his ministry, says :—"By such persons, its loss is reflected on with a sentiment peculiar to the event—never experienced before, nor to be expected in any future instance. An animating influence that pervaded, and enlarged, and raised their minds, is extinct. While ready to give due honour to all valuable preachers, and knowing that the lights of religious instruction will still shine with useful lustre, and new ones continually arise, they involuntarily and pensively turn to look at the last fading colours in the distance where the great luminary has set."

Whilst few men paid more respect to elevated station and distinguished rank—especially when these were accompanied by the virtues that should adorn them—Mr. Hall was wont to listen to the sigh of the destitute, and to turn his footsteps to the habitations of woe. He seemed to have contracted none of that heartlessness which too frequently encrusts us in passing through the chilling atmosphere of life. "When the ear heard him, it blessed him ; when the eye saw him, it gave witness to him ; because he delivered the poor that cried, and him that had none to help him."

Honoured and favoured with the acquaintance and friendship of Mr. Hall in the earlier stages of my public life, I contemplate him in musing review with mingled emotions of delight and awe. The mists of intervening years have mellowed, but not obscured, those radiant hours. A social morning spent with him in his happier moods, was a rich intellectual treat and seemed like a transient approach, under his guidance, to the precincts of the invisible and the abiding. I bear testimony, sir, before this assembly and beneath these heavens, that not only no wiser, but that a holier man has seldom consecrated these sublunary scenes.

As a shield from the suspicion of grandiloquence and extravagance, let me fortify my position by testimony that indifference cannot weaken nor malice contravene or misconstrue. "Mr. Hall," says the celebrated Dr. Parr, the late learned vicar of Warwick, "like Bishop Taylor, has the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profundity of a philosopher, and the piety of a saint."

Though a man of profound erudition and of life-long research, his active mind disported itself in the regions of polite literature, whether of his own or of foreign climes, while he watched with admiring interest the ex-

panding range of science. The penetrating judgment, the chastened imagination, the Attic wit, the withering sarcasm that distinguished his critical writings, indicate at once the versatility of his powers and the purity and breadth of his sympathies. In defending the celebrated Dr. Priestley from an unwarrantable attack on his cherished principles and his public course, he writes, in his treatise on "Christianity consistent with the Love of Freedom," "The *religious* tenets of Dr. Priestley seem to me erroneous in the extreme; but I should be sorry to suffer any difference of sentiment to diminish my sensibility to virtue, or my admiration of genius. From him the poisoned arrow will fall pointless. His enlightened and active mind, his unwearied assiduity, the extent of his researches, the light he has poured into almost every department of science, will be the admiration of that period, when the greater part of those who have favoured, or those who have opposed him, will be alike forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints, and with a softened effulgence, the luminary which they cannot hide."

While he was a Nonconformist alike by lineal descent and from deliberate conviction, Mr. Hall was impervious to the blighting spirit of bigotry. No man was better acquainted with, or held in higher esteem, the great thinkers, the distinguished writers, or the saintly virtues that had adorned the English Church. From many distinguished Episcopalians who were contemporary with him, he received a measure of courteous attention and homage which he knew how to appreciate and was ever prompt to repay. In proof of the generous and Catholic spirit that animated him, I need only point to his admiration of a gentleman who, his contemporary in Leicester, was one of the brightest luminaries of his day. In a speech delivered at the annual meeting of the Leicester Auxiliary Bible Society, on "The character of the late Rev. Thos. Robinson, vicar of St. Mary's, Leicester," he says, "It is with a melancholy satisfaction I rise to express my approbation of the sentiments contained in the resolution just read. It would, in my opinion, have been unnatural to usher our annual report into the world, without noticing that solemn and affecting dispensation which has deprived this society, this town, and this county, of its principal ornament. We are weakened this day by the falling of a pious and a great man in Israel. In the formation of this society our incomparable friend had a principal share; and through every stage he gave it an unremitted attention, and watched over its interests with a parental solicitude. The idea of instituting an auxiliary society in Leicester was no sooner suggested to him than it engaged his most cordial good wishes; he lent to its support the vigour of his masculine understanding, the energies of his capacious heart; and to him, beyond any other individual, it is indebted for the patronage and maturity it has attained. He was, indeed, the father of this institution. But of what institution, formed for the promotion of the temporal and spiritual welfare of mankind in this place was, he not the father? We can look nowhere, throughout this large and populous town, without perceiving the vestiges of his unwearied solicitude for the advancement of the happiness of his fellow-creatures. He has inscribed his history in the numerous charitable and religious foundations which owe their existence or prosperity to his influence. Our gaols, our hospitals, our schools, our churches, are replete with monuments of his worth, and with the effects of his energetic benevolence."

A plain edifice, situated in Harvey-lane, was the scene of Mr. Hall's ministerial labours during his residence in that town, towards which peers, jurists, and men of highest distinction, were wont, as inclination prompted and opportunity offered, to direct their steps; while ministering spirits might have lingered in their flight to listen to the elevated and fervid eloquence that issued from his lips.

For eighteen years he formed the acknowledged centre of a distinguished body of Nonconforming divines in this midland region, among whom were the Revs. Andrew Fuller and Thos. Toller, of Kettering, moving among them with that beautiful simplicity, combined with unaffected dignity, that lent an unspeakable charm to his demeanour. He faithfully served his Divine Master in this town and its vicinity during his too limited sojourn, and when he withdrew, to use his own language n relation to another, "It was as though *He* had let fall a star from His right hand, and the whole hemisphere was darkened by his loss."

When it is borne in mind that this celebrated man was from his earliest years the victim of sufferings which, through a long life, occasionally rose to such a height as to toss him as on billows of agony, it partakes of the marvellous that he should have ardently prosecuted his severe and unbroken studies, sustained without interruption the sacred duties of his office, and filled the church with his praises and society with his fame. Sir Edward Bulwer Lytton, in his work, "The Caxtons," makes graceful allusion to this fact as a triumphant instance of the dominion of mind over the mere instincts of our common nature.

While, in the spirit of enlightened veneration, the opposite of superstitious adulation, we render to day our united tribute to the memory of departed greatness and pre-eminent official worth, we will cherish the confident assurance that the Divine Head of the Church will vouchsafe to His people an unbroken succession of devout and efficient servants, who, faithful to the sacred trust committed to them, shall, amidst the ravages of death, the decay of empires, and the solemn transit of generations, hold out with steady hand, amidst surrounding mist and gloom, that unadulterated "Word of the Lord which liveth and abideth for ever."

Unless profound thought, rendered clear to ordinary minds, and clothed in a classic and fascinating garb, be destined to lose, amid social apathy and decline, its wonted sway, the *writings* of Robert Hall will be read and studied when monuments, however appropriate, of marble or of granite, shall have crumbled into dust. Upwards of forty years have passed since the celebrated man whose memory we meet to honour to-day was removed from our midst. If the splendid faculties, the mysterious yearnings, and the manifold graces that distinguished and adorned him, have all been quenched in death, where is the philosophy of our proceeding, and where the solution of the inquiry of perplexed generations, "Wherefore hast Thou made all men in vain?" No!

> The spirit shall return to Him
> That gave the heavenly spark;
> Yet think not, Sun, it shall be dim
> When thou thyself art dark!
> No! it shall live again and shine
> In bliss unknown to beams of thine,
> By Him recall'd to breath
> Who captive led captivity,
> Who robb'd the grave of victory,
> And took the sting from death!

This tribute to departed genius and worth, though long delayed, was projected during the mayoralty among us of John Baines, Esq., who, with his successor, George Stevenson, Esq., rendered cheerful and very efficient aid, both in their public and private position, while the list of contributors represents all shades of opinion, both religious and political, throughout Her Majesty's British realm. We rejoice in our perfected intention to-day. while we cannot but congratulate the sculptor, John Birnie Philip, Esq., on the completion of the exquisite work of art we see before us. That a gentleman, Mr. Mayor, who never saw the original, and who had nothing to guide him but hints from the few who had, and from existing but most imperfect resemblances, should have succeeded in giving us the beautiful and commanding statue which has just been unveiled, cannot fail to add to his already high reputation, and might well command our congratulatory thanks.

At the close of the address (which was received with deep interest and profound attention), the statue was unveiled, and there were frequent bursts of admiration.

The figure is in white marble, and may be described as of colossal size. The attitude is remarkably effective; representing the preacher with right arm elevated, with countenance alive with animation, with open eye, and the left hand holding "the Word" down by the side (one finger being inserted in its pages), a gown being thrown over the left shoulder; showing the man as he was when, in the full tide of his eloquence, the rapt congregation sometimes rose to catch every syllable he let fall from lips which seemed to be touched by direct inspiration.

Mr. JOHN BAINES (chairman of the Memorial Committee) then stood forward and, in a few well-chosen words, asked the Mayor to accept the statue on behalf of the town, especially congratulating Mr. Mursell on being spared to witness the happy attainment of his long cherished hope, which was mainly owing to his zeal and perseverance.

The MAYOR then said, on behalf of the people of Leicester, he accepted that very beautiful work of art, a memorial to the late Robert Hall. (Applause.) It was very proper that Robert Hall, having been born in Leicester, and having laboured in Leicester, his memorial statue should be placed in Leicester. Mr. Mursell had so beautifully and effectively pourtrayed Mr. Hall's character, that he would not mar the effect by attempting any observations of his own beyond this—that he hoped the people of Leicester would not fail to cherish and protect that memorial. (Loud applause.)

The Rev. J. P. MURSELL moved, and Mr. WARREN (son-in-law of Robert Hall) seconded a vote of thanks to the Mayor for presiding, which was carried by acclamation, and briefly acknowledged.

Shortly after three o'clock a large number of ladies and gentlemen who had been present at the unveiling of the statue, assembled in the Masonic Hall, Halford-street, to partake of a cold collation. The chair was occupied by the Mayor (J. Stafford, Esq.), who was supported on the right by Alderman J. Baines, Rev. C. Berry, Rev. R. Harley, and Alderman R. Harris, and on the left by W. R. Warren, Esq. (son-in-law of the late Robert Hall), John Birnie Philip, Esq. (sculptor), Rev. Dr. Haycroft, the Rev. J. P. Mursell, and Ald. G. Toller. There were also present the daughter and several grandchildren of the late Robert Hall.

At the conclusion of the repast, the SECRETARY (Mr. J. Burton) read a letter of apology for non-attendance from the Bishop of Peterborough, who, he said, had subscribed a liberal sum towards the erection of the memorial. Letters were also read from Mr. Tritton, of London, Mr. Justice Lush, and from Mr. Justice Mellor, the last-named of whom said, relative to Robert Hall—

> I still vividly recollect the impression which his "sublime and hallowed eloquence" produced upon me when a very young man, at Leicester.
>
> I can truly say that I have never, in the pulpit, or in the Senate, or at the bar, heard anything which has led me to doubt that he was the greatest orator of his time.
>
> I think that Leicester has done itself credit in raising such a testimonial to the memory of its most distinguished ornament.

Mr. W. R. WARREN (of Bristol) then addressed the meeting. He said he had known Mr. Hall for a number of years. His first recollection of him commenced when he (the speaker) was four years of age only. He knew that Mr. Hall was connected with Leicester for many years, and he felt grateful to the happy thought which first suggested a monument to his memory. He believed that the Rev. J. P. Mursell was the father of that thought, and was pleased that he, with other gentlemen, had carried it out in so admirable a manner. In the name of the family, he thanked Mr. Mursell, and each individual member of the committee, and those who had subscribed for the erection of so beautiful a statue to the memory of Mr. Hall, and he must not forget that their thanks were also due to Mr. Birnie Philip, for the artistic manner in which he had carried out the task entrusted to him.

The Rev. THOMAS TOLLER (Kettering) said that there never was a human being for whom his father cherished a more warm affection and a more profound—he might almost say idolatrous—reverence, than for Robert Hall. He had a personal acquaintance—if he might presume to call it an acquaintance—with that great man for about thirty years of his life. Mr. Hall first came to Kettering about the year 1802, when he (Mr. Toller) was between six and seven years old, and such was Mr. Hall's genius at the time, that he, young as he was, sat with his mouth open while listening to his words when in conversation with his father, and he recollected that he was, in consequence of the attention he paid to them, allowed to sit up a little later than usual on such occasions. There was a power in Mr. Hall's voice, when he spoke, that completely fixed and transported him, and he was conscious of no other presence than his. Mr. Hall married his wife at Kettering. The figure on the pedestal in De Montfort-square was exactly the Robert Hall his recollection of him represented him to be. The work having been executed, however, by a person who never saw Robert Hall, and who only had pictures to guide him, was certainly a wonder.

The Rev. C. BERRY said he came to Leicester in 1803, and made the acquaintance of Mr. Hall. who was minister of Harvey-lane Chapel. The impression Mr. Hall made in the town was very great. Mr. Berry then related several amusing incidents connected with the ministry of the late Robert Hall in this town, and afterwards said he had come there that day to show respect to his memory. Mr. Hall was a great and good man, and he felt a high admiration for him.

The Rev. Dr. HAYCROFT said he had not had the advantage which had fallen to the lot of the gentlemen who had preceded him of having made a personal acquaintance with Mr. Hall. He had, however, lived eighteen years in the midst of the congregation to which Mr. Hall ministered during the last four years of his life, but he took to that ministry nineteen years after the learned divine had gone to his eternal rest. He had heard constant remarks made with regard to his purely Christian character and wondrous oratorical powers, and could bear testimony to the deep impression Mr. Hall had left on the minds of the people of Bristol. He congratulated the committee on the success which had attended their exertions during the past three years to erect a monument worthy of the memory of the late Robert Hall; and likewise the sculptor for the manner in which the work had been performed. He had heard criticisms that day from the lips of those who had seen and known Mr. Hall, and they all agreed that it was an excellent representation of him. He must, in addition, congratulate Mr. Mursell—whose idea the statue was—for his indefatigable industry in collecting the subscriptions, and to him he considered the town was mainly indebted for the only true work of art it contained Robert Hall was not a man of whom Leicester alone might be proud; he was a Christian, catholic, and large-hearted man, and had exerted his influence for good in other places. (Applause.).

The Rev. R. HARLEY said he rejoiced exceedingly that the work Mr. Mursell had engaged in so heartily had that day been brought to a successful termination, and he personally tendered to him his most hearty thanks for the energy and wisdom he had displayed in carrying out the work. In the statue which had been unveiled that day, Leicester had shown that her merchants and tradesmen knew how to estimate weight of mind as well as that of metal, and that she was not wanting in patriotism in the placing of pride in great men.

At the request of the Mayor, Mr. CHRISTOPHER BASSETT then read an extract copied from a minute book of the Baptist Church, Arnesby, of entries made by the father of the late Robert Hall respecting the aptitude of his son for the ministry.

Mr. G. TOLLER hoped he might be allowed to congratulate Mr. Mursell on the accomplishment of what had been, for a long time, his most ardent hope. With regard to the question as to whether or not the reputation of Robert Hall would live, no answer was required from those who knew him; but to those who did not, he would advise them to estimate genius by what had been left behind. So long as thinking men were able to approve the propositions emanating from a noble and gigantic mind, so long as the beauties of English literature should be retained, so long would Robert Hall's memory continue to live. (Applause.)

Votes of thanks to Mr. Philip, the sculptor, to Mr. Mursell, Mr. Burton (the secretary), and the Mayor, brought the proceedings to a close.

SURREY CHAPEL POPULAR LECTURES. — The winter course of Monday night lectures began on Monday evening, when the Rev. Newman Hall gave a narrative of a recent tour to the Highlands. A concert of sacred music was announced for next Monday evening. Lectures on various subjects will be delivered during the winter. Admission is free. As in former years, there was a large attendance of working men.

AMENDMENT OF THE LICENCE LAWS.—We understand that a conference on the measure prepared by the National Association for Promoting Amendment in the Laws relating to the Liquor Traffic, and proposed to be laid before Parliament next session, will be held at the rooms of the Social Science Association on the 21st and 22nd of the present month, at which several members of Parliament and other eminent persons have signified their intention of being present.

Literature.

*M. TAINE'S ENGLISH LITERATURE.**

M. Taine has secured a world-wide reputation, and he deserves it. He is certainly a cosmopolitan in his literary tastes, and is ready to celebrate the best wherever he finds it. And his rare literary grace gives to his productions a decided charm, even when in respect to matter we are compelled to regard him as somewhat of an adapter. He has done much for France in recommending the best results of certain phases of German thinking, which on their own account would hardly have met with a very wide reception there. He has skilfully popularised one side of Hegel's teaching, that is, the positivistic side, and has applied it most happily to the phenomena of art and literary production, giving what is decidedly one of the most remarkable series of works which have for a long time appeared in France. His book, "L'Intelligence," and his "Philosophy of Art," enunciated his great scheme of thought; and his later works, "Art in Italy," and the "History of the Renaissance," skilfully apply it.

Stated briefly, his doctrine is that to a proper understanding of the art of a period, the whole period, in its manners and its customs, must be studied. Everything that approaches to being classical, in the sense of truly expressing the characteristics of the age that produced it, is a sort of necessary development. Certain soils and certain atmospheres grow flowers of certain hue and odour better than others; and, according to M. Taine, it is not otherwise with the highest products of the human mind. Dante's Divine Comedy was the natural and necessary outcome of the waning chivalry, all gone to sentiment and conceit, and the tense struggle of mediæval theological ideas against the rising lights of modern science, which so deeply marked that era. Had it not been for this conflict, which so powerfully penetrated the deeper spirit of the time, Dante could not have written with the refined mysticism, the sentiment, the theological fervour, and the bitter personal feeling that he did. So with Shakespeare: he was the product of a high-flowering time in English life, when men still loved the open air, everything natural, grand, and picturesque, and rested satisfied with what was as yet only a half-artificial appeal to the sensations, as in the theatre. Tennyson is the true representative of a self-conscious but over-trained, high-strung age, that dislikes the baldly and plainly sensuous, which the Shakespearean men so frankly loved, but returns to it when it is slightly shrouded in a veil of sentiment. As he would say, we see this in the excessive sensuousness of colour, in the fastidious care as to phrase, and the over-elaboration which sometimes combine to give to Tennyson's poetry an air as though the persistent, patient polish had rubbed away the original markings of the natural grain. So M. Taine would speak of representative men, and in assigning to each the high honour of a classic, he would in effect reduce him to a place in a class of higher natural-history-specimens. According to him, "*Circonstances regnantes*" are everything. He says clearly, "As there is "that in physical temperature which, by its "variations, determines the appearance of this "or that species of plants, so in the moral "temperature there is something that, by its "variations, determines the appearance of this "or that species of art." With him, therefore, works of art confessedly range by families in the museum or the library, precisely as plants in an herbarium, or animals in a museum; and the same system of analysis that we apply to the one can be applied to the other also; we may seek out what is the work of art in general, as we seek out what is a plant or animal in general.

It is thus clear that M. Taine is material rather than spiritual in his views. He does not cry out about the soul and its triumphs over the circumstances in which it is cast. Man can only work through circumstances and with them. This successful working in its last and highest phase is art. Consequently, in order to get so much as a satisfactory starting point, M. Taine has to thoroughly study the social life of any period of whose art he undertakes to treat. Hence all his books are as much studies of social phenomena as disquisitions on art; and as he has a fine picturesque manner, and a well-educated eye, very alive to foibles and weaknesses, no less than to stirring pictures and positions, his works are the furthest possible from being dry and abstract. He gives sketches of the time. He revels in characteristic sayings. He indicates the leading points of the costume, and finds them charged with significance; for he believes they are the legitimate result of long-working causes. Nothing is trivial with him; for if he notices it at all, he does so only because he has detected in it some real historical significance. He is, in one word, *the* historical critic of art, *par excellence*, and well deserves the title. English readers have recently had the chance of making his acquaintance in the columns of the *Daily News*, which has made us its debtor by publishing his latest work, "Notes "in England," which, wonderfully vigorous and full of insight as they are, very often read like careful personal verifications of what he had learned in the protracted study through which he went preparatory to writing his valuable work, "The History of English Litera-"ture," the first volume now being before us in English dress—which, we must confess, M. Van Laun has made to fit it wonderfully well.

This work is not merely a history of English Literature, as would be commonly understood in England. It is a thorough study of English history and English development. M. Taine does not content himself with a glance at Bede, the Venerable, and devote a word or two to Langdale; he begins with a consideration of the leading elements in the Saxon and Norman character—the two main currents which, joining timeously, produced the English type. And he portrays vividly the peculiarities of the social life of each, dwelling only on what is striking, piquant, really illustrative. The indication which he gives of the line which lay between the German and the Latin genius, for example, is very forcible.

"The strong German imagination, in which glowing and obscure visions suddenly meet and violently clash, was in contrast with the reasoning spirit, in which ideas gather and are developed in a regular order; so that if the barbarian in his classical essays, retained any part of his primitive instincts, he succeeded only in producing a grotesque and frightful monster. One of them, Adhelm, a relative of King Ina, who sang on the town bridge profane and sacred hymns alternately, too much imbued with Saxon poesy, simply to imitate the antique models, adorned his Latin prose and verse with all the English magnificence. You might compare him to a barbarian who seizes the flute from the skilled hands of a player of Augustus' Court, in order to blow on it with inflated lungs, as if it were the bellowing horn of an aurochs. The sober speech of the Roman orators and senators becomes in his hands full of exaggerated and incoherent images; he heaps up his colours, and gives vent to the extraordinary and unintelligible nonsense of the later Skalds—in short he is a Latinised Skald, dragging into his new tongue the ornaments of Scandinavian poetry, such as alliteration, by dint of which he congregates in one of his epistles fifteen consecutive words all beginning with the same letter, and, in order to make up his fifteen, he introduces a barbarous Græcism amongst the Latin words. Alcuin, in the dialogues which he made for the son of Charlemagne, uses like formulas the little poetic and trite phrases which abound in the national poetry."

And then take this incisive contrast of the Saxon and Norman character:—

"The Saxons 'ate and drank the whole night. You might have seen them struggling much, and leaping and singing' with shouts of laughter and noisy joy. In the morning they crowded behind their palisades, the dense masses of their heavy infantry, and with battle axe hung round their neck awaited the attack. The wary Normans weighed the chances of heaven and hell, and tried to enlist God upon their side. Robert Wace, their historian and compatriot, is no more troubled by poetical imagination than they were by warlike inspiration; and on the eve of the battle his mind is as prosaic and clear as theirs. The same spirit showed in the battle. They were for the most part bowmen and horsemen, well skilled, nimble and clever. Taillefer, the *Jongleur*, who asked for the honour of striking the first blow, went singing, like a true French volunteer, performing tricks all the while. Having arrived before the English, he cast his lance three times in the air, then his sword, and caught them again by the handle; and Harold's clumsy foot soldiers, who only knew how to cleave coats of mail by blows from their battle-axes, 'were astonished, saying to one another that it was magic.' As for William, among a score of prudent and cunning actions he performed two well-calculated ones, which in this sore embarrassment brought him safe out of his difficulties. He ordered his archers to shoot into the air; the arrows wounded many of the Saxons in the face, and one of them pierced Harold in the eye. After this, he simulated flight; the Saxons, intoxicated with joy and wrath, quitted their entrenchments, and exposed themselves to the lances of the knights. During the remainder of the contest they only make a stand by small companies, fight with fury, and end by being slaughtered. The strong, mettlesome, brutal race threw themselves on the enemy like a savage bull; the dextrous Norman hunters wounded them, subdued, and drove them under the yoke."

And so M. Taine proceeds to prepare the way for a criticism of individual authors. Every anecdote, trait, and custom is viewed with direct reference to a final result on literature; and when he advances to Chaucer, it is with the light, graceful, prepared ease of one of these Norman knights of whom he so fitly speaks:—

"Chaucer," he writes, "is like a jeweller with his hands full; pearl and glass beads, sparkling diamonds and common agates, black jet and ruby roses, all that history and imagination had been able to gather and fashion during three centuries in the East, in France, in Wales, in Provence, in Italy, all that had rolled his way, clashed together, broken or polished by the stream of centuries, and by the great jumble of human memory; he holds in his hand, arranges it, composes therefrom a long, sparkling ornament, with twenty pendants, a thousand facets, which by its splendour, varieties, and contrasts, may attract and satisfy the eyes of those most greedy for amusement and novelty. He does more. The universal outburst of unchecked curiosity demands a more refined enjoyment; reverie and phantasy alone can satisfy it; not profound and thoughtful phantasy as we find it in Shakespeare, nor impassioned and meditated reverie as we find it in Dante, but the reverie and phantasy of the eyes, ears, external senses, which in poetry as in architecture, call for singularity, wonders, accepted challenges, victories gained over what is rational and probable, and which are satisfied only with what is dense and dazzling. . . . Amid this exuberancy of mind, amid these refined cravings, and the insatiable exaltation of imagination and sense, there was the passion of love, which, combining all, was developed in excess, and displayed in short, the sickly charm, the fundamental and fatal exaggeration, which are the characteristics of the age, and which, later, the Spanish civilisation exhibits both in its power and its decay. . . . To such exquisite delicacies love, as with Petrarch, had carried poetry; by refinement, even, as with Petrarch, it is lost now and then in its wit, conceits, clenches. But a marked characteristic at once separates it from Petrarch. Chaucer, if over-excited, is also graceful, polished, full of light banter, half mockeries, fine sensual gaiety, somewhat gossipy, as the French always paint love. He follows his true masters, and is himself an elegant speaker, facile, every ready to smile, loving choice pleasures, a disciple of the *Roman de la Rose*, and much less Italian than French. The bent of French character makes of love not a passion, but a gay feast, tastefully arranged, in which the service is elegant, the food exquisite, the silver brilliant, the two guests in full dress, in good humour, quick to anticipate and please each other, knowing how to keep up the gaiety, and when to part. In Chaucer, without doubt, this altogether worldly view runs side by side with the sentimental element. If Troilus is a weeping lover, his uncle Pandarus is a lively rascal, who volunteers for a singular service with amusing urgency, and carries it out carefully, gratuitously, thoroughly. In these petty attempts Chaucer accompanies him as far as possible, and is not shocked. On the contrary, he makes fun out of it. At the critical moment, with transparent hypocrisy, he shelters himself under his character as author."

And as we should expect from the principles on which M. Taine proceeds, Chaucer's coarseness is not reprobated anyway. The coarseness was but the accompaniment of the conditions of the time; and as it lives to us historically in Chaucer, it is neither to be exulted over nor reprobated. It exists to us scientifically; and is a fact to study, just as is any other frank coarse product of nature. We can hardly bring ourselves to view it wholly in this light; but we need not just now cross swords with M. Taine. His book is a remarkable association of fine insights, rich and faithful contrasts, and yet it occasionally lacks unity. For all that, his strictures on the dramatists that were contemporary with and succeeded Shakespeare are excellent; and not less his characterisations of the Court poets of the early Stuart era. Of Shakespeare and Milton he is, of course, enamoured; but he discriminates and yet does strict justice.

Thus he writes of the love of masquerade which marked the pagan renaissance in England in the time of Henry VIII.:—

Folly it may have been, but poetry likewise. There was something more than puppyism in this masquerade of splendid costume. The overflow of inner sentiment found this issue, as also in drama and poetry. It was an artistic spirit which induced it. There was an incredible outgrowth of living forms from their brains. They acted like their engravers, who give us in their frontispieces a prodigality of fruits, flowers, active figures, animals, gods, and pour out and confuse the whole treasure of nature in every corner of their paper. They must enjoy the beautiful; they would be happy through their eyes; they perceive in consequence naturally the relief and energy of forms. From the accession of Henry VIII. to the death of James I., we find nothing but tournaments, processions, public entries, and masquerades.

In future volumes, M. Taine criticises some authors even of our own day—such as Tennyson, Carlyle, Dickens, and J. S. Mill. When these appear in translation, it is not impossible that we may return to the subject. It is an interesting and important one, and hardly a safer or a more lively guide could be found than M. Taine, or one who can more thoroughly enliven the road by apt reflection and clever repartee. We have spoken of M. Taine's indebtedness to Hegel. He sometimes speaks nearly in Hegel's tone. We could almost fancy we are reading the Philosophy of History, when we come on such passages as the following, more especially in the latter portion where he speaks of the family:—

"Let the reader consider a few of the great creations of intelligence in India, Scandinavia, Persia, Rome, Greece, and he will see that, throughout, art is a kind of philosophy made sensible—religion a poem taken for true philosophy—a religion dried up and reduced to simple ideas. There is, therefore, at the core of each of the three groups a common element—the conception of the world and its principles—and, if they differ among themselves, it is because each combines with the common, a distinct element; now the power of abstraction, and again the power to personify and to believe, and finally the power to personify and not believe. Let us now take the two chief works of human association,

* *History of English Literature.* By H. A. TAINE. Translated by H. VAN LAUN. With a Preface by the Author. (Edmonston and Douglas.)

the family and the State. What forms the State but a sentiment of obedience, by which the many unite to render the authority of a chief? And what forms the family but the sentiment of obedience, by which wife and children act under the direction of a father and husband? *The family is a natural state, primitive and restrained, as the State is an artificial family, ulterior and expanded; and amongst the differences arising from the number, origin, and condition of its members, we discover in the small society, as in the great, a like disposition of the fundamental intelligence which assimilates and unites them.* Now, suppose that this element receives from circumstance, race, or epoch, certain special marks, it is clear that all the groups into which it enters will be modified proportionately."

Here it almost appears, indeed, as if M. Taine, following the lead of Hegel, somewhat contradicts what he has said elsewhere. That, however, is only an incidental matter. What we most appreciate in M. Taine is his careful regard to facts; his determination only through facts to reach the spirit, so as the better to make it throw light back on unexplained phenomena; and the subtle gracefulness and *naïveté* with which he always conveys his thoughts. In these qualifications he is a true Frenchman. He is a thinker, but he is never obscure; and, whilst he can speculate, he never becomes abstract. It is the concrete that he loves; and he moves along amid perplexing facts with a gay decision and clearness which amply testify to his quick perceptions, and his supreme powers of method and arrangement.

BRIEF NOTICES.

The Biblical Museum: a Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the Use of Ministers, Bible Students, and Sunday-school teachers. By JAMES COMPER GRAY, Author of "Topics for Teachers," &c. Vol. I. containing the Gospels according to Matthew and Mark. (Elliot Stock.) Mr. Gray has been indefatigable in his efforts to further the great object of effective Sunday-school teaching. His "Topics for Teachers" was a capital idea, well wrought out, and we have recommended it as it appeared. The present is exactly of the same class of work, calculated to be very helpful to parents and teachers. Not only have commentaries and notes been carefully studied, and the results put in compactest of phrase; but illustrative anecdote and incident have been brought together from varied quarters—from history, from travels, and often from travels, and often from the Talmud poetry. Under the 23rd and 24th verses of the 5th of Matthew, which deals with the manner in which to deal when our brother has offended us, we find the following apt historical incident:—

"George the Fourth wishing to take the Sacrament, sent for the Bishop of Winchester to administer it. The messenger having loitered by the way, a considerable time elapsed before the bishop arrived, and some irritation had been manifested by the King. On the arrival of the prelate, his delay was complained of, and its cause explained. His Majesty immediately rang his bell, and commanded the attendance of the messenger. On his entering the room, the King rebuked him sharply, and dismissed him from his service. Having done this, he addressed the bishop thus:—'Now, my lord, if you please, we will proceed.' His lordship, with great mildness, but at the same time great firmness, refused to administer the Sacrament whilst any irritation or anger towards a fellow-creature remained in the mind of His Majesty, who, suddenly collecting himself, said, 'My lord, you are right,' and then sent for the offending party, whose forgiveness and restoration to favour he pronounced in terms of great kindness and consideration."

British Heroes and Worthies. With Portraits. (The Religious Tract Society.) This would have been a valuable book, even supposing it had not been so tastefully got up as it is. Nothing can give a better impression of historic characters than good portraits. Photography as applied to pictures has been proven so successful that it has almost revolutionised book-illustration, compelling copyists to be faithful and zealous in catching minute lines and markings. The portraits in this volume are carefully done, being strong and expressive for the most part. The idea is a result of the National Portrait Exhibition—one of the most useful directions in which the art-impulse of the country has recently flowed. "A large proportion of the pictures exhibited had never been engraved, and the personal appearance of those whom they represented was unknown to the general public. It was thought desirable, therefore, to select some of the most interesting from among the Heroes and Worthies thus delineated, and to produce their portraits with scrupulous fidelity. In many cases, the portraits are now engraved for the first time." There are portraits of Wycliffe, Latimer, Knox, George Buchanan, Lady Jane Grey (the solitary representative of the other sex), John Foxe, the martyrologist, Sir Philip Sydney, Sir Walter Raleigh, John Pym, Hampden, Lord Falkland, John Milton, Andrew Marvell, Richard Baxter, John Owen, Jeremy Taylor, Bishop Ken, Sir Matthew Hale, and Sir Christopher Wren. The biographic sketches are done with tact and knowledge, and form at once very pleasant and instructive reading, being chiefly written by Dr. Stoughton and Mr. Demaus. We should not omit to say that the portraits of Milton and Knox strike us as being exceptionally fine.

Hardy Flowers: Descriptions of Upwards of Thirteen Hundred of the most Ornamental Species, and Directions for their Arrangement, Culture, &c. By W. ROBINSON ELLIS, F.L.S., Author of "Alpine Flowers for English Readers," &c. (F. Warne and Co.) This is a very compact book, and is pretty well exhaustive within its limits. There can be no doubt about the care with which it has been executed, the glossary and indices alone proving that. First of all the flowers are arranged alphabetically by their scientific names, the common English names being enclosed in brackets; then the flowers are classified according to their colours, an index is given to the natural order of the plants, and an almost exhaustive glossary of terms. "It is an everyday occurrence," says Mr. Ellis, "to see plants placed in positions where there is no possibility of their surviving but for a very short time. Therefore, at the risk of being a little monotonous at times, the culture and suitable positions for every species are given. This portion of the work is the result of my own observations of the plants in nearly all public and private gardens of these islands where a good collection is grown, and of their habitats in a wild state, both on the continent of Europe and America. By far the greater number of the plants have been described from personal knowledge of them in a living state." The chapter on the culture of "Hardy Flowers" is specially interesting, and abounds in useful hints to amateur gardeners. To give an idea of the style of entry in this book we extract the following:—

"*Clematis Calycina* (*Winter Clematis*)—*C. Balearica.*—A very elegant hardy climber, attaining a height of twelve feet or more. *Flowers*, cream colour, about two inches across, very numerous, growing in pairs from the axils of the many-jointed stems, and appearing, in mild districts, through the winter and spring. *Leaves*, trifoliate, stalked, in partial whorls at the joints of the stem; leaflets variously lobed. Island of Minorca. Bowers, trellises, clambering over rough shrubs and hedges, and also on rough rockwork. Division, cuttings or seed."

The amount of pure enjoyment which can be got out of a sedulous cultivation of flowers is only fully known to those who judiciously give up their spare time to it; and to such Mr. Robinson Ellis's work will be almost invaluable.

Noble Love and other Poems. By COLIN RAE-BROWN. (London: William Skeffington.) There is nothing in this volume to make us think that Mr. Rae-Brown will ever make a poet. The verses seem, from the absence of roughnesses in them, to have been the result of care and labour; but the result is worth very little. There is no great nobility of sentiment even in the principal poem; the hero of "Noble Love," is a very ordinary mortal, and his self-abnegation is not without a certain histrionic self-consciousness. In some other verses, where the author does not aim so high, his failure is not so manifest; but even in these verses there is no such exaltation in style or sagacity of insight as to command for them the name of good poetry. The following verses are a specimen:—

"IDOLS.

"O would I were a child again
And my sole delight a toy—
Such never could look or speak unkind,
But for ever yield me joy!

The hopes of the world are false and vain,
Its hearts are hollow and cold,
And the cruel blight of some cherisht love
A story too often told.

The idols we raise are swept away
By old Time's resistless flow,
While the broken heart of bereavement sinks
To the deepest depths of woe.

And rest there is none for the weary life
Except where the willows wave—
No certain peace, no calm repose,
But low in the silent grave."

The Tabernacle and its Priests and Services, Described and Considered in Relation to Christ and His Church. With Diagrams, Views, and Woodcuts. By WILLIAM BROWN. (Oliphant and Co.) The best idea we ourselves ever received of the Jewish Temple and Tabernacle was from little models made by an invalid, who relieved the monotony of wearisome and painful days in constructing them out of coloured cardboards. It was his delight to gather attentive lookers and listeners; but most of all he loved the younger folks. An appreciative regard for his models from a boy or girl often no doubt took the sting out of repeated throbs of pain. Mr. Brown is apparently an enthusiast like our friend, we hope only barring the sickness. He has made a very careful study of the Tabernacle, its priests and services; has made models to test proportions; and has lost sight of no point or fact in connection with the subject. Occasionally he gives expression to a rather strong dissent from the opinions or expressions of others; but generally he is too concerned with his main topic to go into bye-ways. We can recommend his book to those who wish an exhaustive account; and though it was, of course, impossible for Mr. Brown to set down his models before us, he has done the next best thing—he has got engravings done—which are mostly good, though in one or two cases we must say they somewhat lack the refinement which might easily have been given to them in the drawing. We are not sure that we fully agree with all that Mr. Brown says by way of laying a Christian lesson on the details of the Tabernacle; but his good intention cannot be doubted; and certainly the class of young Scotch people to which the lectures were originally delivered must have been largely benefited.

Unity in Variety. A Series of Arguments based on the Divine Workmanship in our Planet, the Constitution of the Human Mind, and the Inspired History of Religion. By GEORGE WARBURTON WELDON, M.A., Trinity College, Cambridge, Vicar of St. Saviour's, Upper Chelsea. (London: Bell and Daldy.) A handsomely printed volume, with an excellent title, but a most disappointing text. There is abundant pretentiousness in Mr. Weldon; any one not reading his pages, but merely glancing at them, would suppose that he had a wide acquaintance with science and keen historical insight; in reality, the most ordinary pulpiteer is equal to him, if not superior, in these respects. He affects also elevation of literary style, but to read as he punctuates would be an outrage on good sense. Let our readers make the experiment with this sentence, taken by us as the first on which our eye falls:—"Here are men of every age, caste, and character, separated by continents, and centuries, having no earthly connexion, or, communication whatever, submitting to their own local, and limited superiors, but, knowing absolutely nothing of a universal authority which should press them into plausible, and superficial smoothness." The object of the author in his treatise is good—our regret is that it is so miserably set forth.

The Works of St. Augustine. The City of God. Translated by the Rev. MARCUS DODS, M.A. In two volumes. (Edinburgh: T. and T. Clark.) The Messrs. Clark seem bent on adding to the obligations under which they have already laid English theological students. They intend adding to their "Ante-Nicæan Library" a selection from the theological works of St. Augustine, and appropriately begin the series with his greatest work, "The City of God." The book appears in two handsome volumes, under the careful editorship of the Rev. Marcus Dods, who introduces the translation with a brief historical preface, narrating the circumstances which led to the writing of the book and pointing out the purpose of St. Augustine in it. Such translations as this, in good readable English, are of a double value. They are useful to the students of the originals, inasmuch as every translation is to some extent of the nature of a commentary, the translator's interpretation of a passage always appearing in his translation of it. They are also very useful as putting the English reader in possession of the precious things which else would only belong to the learned.

Sunday Half Hours. In Fifty-two Chapters, with Illustrations on every page. (Sangster and Co.) This is a beautiful Sunday book for children for a very few shillings, yet filled with good art throughout. And no wonder, for it is the work of the Rev. Richard Henry Smith. It treats of both sacred and secular history, and does not restrict itself to Jewish experiences. The letter-press between the engravings is also a work of art, and will assist the preacher, whether mother, elder sister, or Sunday-school teacher, in holding forth appropriately on the topic suggested by the engraving. We wish it the wide circulation its marvellously low price and intrinsic excellence deserve. It will form a first-rate prize in Sunday-schools. We ought to add that some even of the vignettes are better, both in design and execution, than will be found in the ordinary illustrated gift-books for the young; and that some of the engravings are from German originals which have never yet appeared in England.

A History of the Christian Councils, from the Original Documents, to the Close of the Council of Nicæa, A.D. 325. By CHARLES JOSEPH HEFELE, D.D., Bishop of Rottenburg, formerly Professor of Theology in the University of Tübingen. Translated from the German and edited by WILLIAM R. CLARK, M.A. Oxon, Prebendary of Wells and Vicar of Taunton. (Edinburgh: T. and T. Clark.) Dr. Hefele is well known as perhaps the most learned of German historians of the sub-Apostolic and ante-Nicæan periods. This is an excellent book for students of ecclesiastical history. As a work of reference it will of course take its place on the shelves of theological libraries. It will be equally valuable to those beginning the study of church history; for it is well furnished with references to authorities and the councils are an excellent centre from which to branch out into the general field of church history. Dr. Hefele's book is here well put before the English reader.

Songs of Gladness, with Tunes Original and Selected. (Sunday School Union.) Simple hymns for the children, judiciously selected, with music, which is very suitable. Several of the original tunes strike us as being sweet and beautiful; and we must not be deemed invidious, if we single out Mr. Darnton's "Rest" and "Sweet Hallelujahs." The printing is admirably clear, and altogether it is very well adapted to its purpose.

Miscellaneous.

PROPOSED BANQUET TO MR. MIALL, M.P.—At a meeting of the gentlemen interested in the promotion of the banquet proposed to be given to Mr. E. Miall, M.P., in Newcastle, Mr. S. Tomkins, one of the secretaries, reported that the Town-hall had been engaged for Thursday, the 23rd November, the day on which the banquet will take place. On the motion of the Rev. H. T. Robjohns, seconded by Mr. Tomkins, it was resolved that special invitations to attend the banquet be addressed to Mr.

Carvell Williams, secretary to the Liberation Society; to Mr. Henry Richard, M.P., Sir Wilfrid Lawson, M.P., Mr. G. O. Trevelyan, M.P., Mr. Alfred Illingworth, M.P., and to the Rev. George Gilfillan, of Dundee; along with all the local Liberal members of Parliament, and all the other members who voted in favour of Mr. Miall's motion of last session on the subject of Church disestablishment. On the motion of Mr. Henzell, seconded by Mr. Hills, it was agreed to invite Mr. Ald. Cowen, M.P., to preside on the occasion. The secretaries announced that they had received numerous intimations from gentlemen of their intention to be present at the banquet; and after the settlement of sundry details, the meeting adjourned. On the day succeeding that of the banquet, the 24th of November, Mr. Miall will formally open the new schools erected in connection with Bath-lane Congregational chapel.—*Newcastle Daily Chronicle.*

THE REPRESENTATION OF PLYMOUTH.—A crowded meeting of the Liberal electors was held on Monday night, to choose between Sir George Young and Mr. Alfred Rooker, as their candidate for the seat vacanted by the elevation of Sir R. P. Collier to the judicial bench. Sir George addressed the meeting at great length. He declared himself in favour of the Ballot, the reform of the House of Lords, and retrenchment in the civil and military services. He believed in a system of arbitration to prevent wars. He could not vote for Mr. Miall's motion respecting disestablishment, nor could he go to the whole extent of Mr. Bruce's Licensing Bill. Neither could he sanction Sir Wilfred Lawson's Permissive Bill, which he thought placed too much power in the hands of the local authorities, whereas such a matter would be better settled by Imperial legislation. He strongly supported the Contagious Diseases Acts, believing that their operation had been beneficial. Mr. Rooker did not attend the meeting, considering that his opinions were well known to the constituency, and that Sir George Young as a stranger should have precedence. The votes of those present were taken by ballot; the result being—for Mr. Rooker, 376; for Sir George Young, 296; majority for Mr. Rooker, 80. Sir George Young consequently retires. The Conservatives have decided on inviting Mr. Edward Bates, shipowner, Liverpool, to become a candidate. At the general election of 1868 the two Liberal candidates were in a majority of more than 500 votes. The numbers polled were Sir R. P. Collier (L), 2,086; Mr. W. Morrison (L), 2,065; Mr. R. S. Lane (C), 1,506.

PALESTINE EXPLORATION FUND.—The new expedition, which has been in preparation for a considerable time, has just started for the Holy Land. It has been placed under the charge of Captain R. W. Stewart, R.E. He has under his orders two experienced non-commissioned officers of the Royal Engineers, Sergeant Black and Corporal Armstrong, and the party will be joined before Christmas, it is hoped, by Mr. C. F. Tyrwhitt Drake. Mr. Drake was last year with Mr. Palmer in the desert of the Tih, and has since done a great deal of work with Captain Burton, the celebrated traveller, in the Hauran, round Damascus, and in the Anti-Lebanon. He is also an Arabic scholar, an archæologist, and a naturalist of great eminence. His experience in all these branches cannot fail to be of the greatest service to the party. Captain Stewart's main work will be the completion of the survey of Palestine. How much this is wanted is only known, perhaps, to map-makers and professional geographers: but every one who has really studied the Old Testament history can tell of undiscovered sites and places whose positions seem to be lost altogether. To rediscover these will be one of the aims of the exploring party. They will also examine the mounds which are found dotted all over the country, sketch and photograph the ruins which lie on the hill tops, collect the traditions, and copy the inscriptions. The committee's programme embraces a period of three or four years to complete a work which costs little, and is of an importance not only national but universal. The Americans, at the same time, are preparing an expedition for the East of Jordan, where their work will lie. The results of the two expeditions will be published at regular intervals, and simultaneously. It is to be hoped that the committee will receive that support which they expect and reckon on.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL Whisky," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—Bilious Disorders.—In no organ of the body does disease present itself so frequently and in such varied forms as in the liver, and in no affections is it more important to apply immediate and safe treatment. Holloway's remedies happily place the means of cure within the reach of all. His Pills, aided by energetic friction with his Ointment upon the right side, and over the pit of the stomach, will soon remove the troublesome dyspeptic symptoms; and perseverance with these preparations will insure perfect recovery, without any great restrictions in habits or diet. This treatment safely reduces the enlarged liver, often resulting from hot climates or too great indulgence in the pleasures of the table.

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

DEATH.

PRITCHARD.—At Glasgow, on Saturday evening, 4th inst., Elizabeth Ailen, the wife of the Rev. Geo. Pritchard, formerly missionary at Tahiti.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 1.

ISSUE DEPARTMENT.

Notes issued	£36,838,300	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin&Bullion	21,838,300
		Silver Bullion	
	£36,838,300		£36,838,300

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£15,001,028
Rest	3,104,642		
Public Deposits	4,599,066	Other Securities	19,051,249
Other Deposits	23,294,039	Notes	11,380,320
Seven Day and other Bills	555,913	Gold & Silver Coin	674,063
	£46,106,660		£46,106,660

Nov. 2, 1871. GEO. FORBES, Chief Cashier.

Markets.

MARK LANE, THIS DAY.

Much quietness was observable in the grain trade here to-day. There were only limited arrivals of English wheat, which sold slowly at drooping prices. The supply of foreign wheat was large. Trade was dull, and prices occasionally easier. Barley was purchased to a small extent at previous quotations. Malt was inactive, at about late rates. Oats, the supply of which was liberal, experienced a quiet sale on former terms. Beans and peas were dealt in cautiously, without change in value. Flour was dull, at prices favouring purchasers.

ARRIVALS.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	350	870	300	—	—
Irish	—	—	—	—	—
Foreign	32,910	5,650	—	12,490	70 sks.

CORN EXCHANGE, MARK LANE, Monday, Nov. 6.

The supply of English wheat for to-day's market was small, but from abroad we have large arrivals of Russian and American wheat. The demand was not active this morning, and only selected parcels of the English supply were saleable at the prices of Monday's last; inferior parcels were 1s. per qr. lower. In foreign wheat a moderate extent of business was doing, at former price in retail ex granary, and at 1s. cheaper ex ship. Flour supported last week's prices. Barley was fully as dear, and met a moderate demand. Peas, beans, and Indian corn were without change. The supply of oats was moderate. Good old oats were rather dearer. New oats sold at about the price this day week.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red	—	—	Grey	37	40
Ditto new	52	56	Maple	43	46
White	—	—	White	39	43
„ new	58	62	Boilers	39	43
Foreign red	55	58	Foreign	38	42
„ white	60	62	RYE—	36	38
BARLEY—			OATS—		
English malting	31	34	English feed	23	26
Chevalier	37	42	„ potato	27	33
Distilling	34	37	Scotch feed	—	—
Foreign	33	37	„ potato	—	—
MALT—			Irish Black	19	21
Pale	—	—	„ White	21	24
Chevalier	—	—	Foreign feed	16	21
Brown	49	54	FLOUR—		
BEANS—			Town made	47	50
Ticks	37	39	Best country households	41	43
Harrow	39	44	Norfolk & Suffolk	38	40
Small	—	—			
Egyptian	32	34			

BREAD, Saturday, Nov. 4.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Nov. 6.—The total imports of foreign stock into London last week amounted to 16,303 head. In the corresponding week in 1870 we received 16,999; in 1869, 10,849; in 1868, 7,899; and in 1867, 16,685 head. The cattle trade to-day has been in a quiet state. The supply of beasts has been much larger than usual, owing to the heavy receipts from abroad; but the general quality of the supply has been indifferent. A quiet tone has pervaded the demand, and prices have receded 2d. per 8lbs. The choicest English breeds have been disposed of at 5s. 6d. to 5s. 8d., whilst prime foreigners have made 5s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England about 350 various breeds; and from Ireland, about 300 oxen. Only a moderate supply of sheep has been in the pens. The demand has not been active; but, although prices have been in favour of purchasers, the tone has been firm, the best Downs and half-breds having realised 6s. 10d. to 7s. 0d. per 8lbs. Calves have been in short supply, and moderate request, at full prices. Pigs have been disposed of at about late rates.

METROPOLITAN MEAT MARKET, Monday, Nov. 6.—Increased supplies of meat have been on sale. The trade has been slow, at our quotations. The import into London last week consisted of 16 quarters, 1,400 packages from Hamburg, 2 from Rotterdam, 108 from Harlingen, and 179 from Tonning.

COVENT GARDEN MARKET, Friday, Nov. 3.—We have but little alteration to report here. General rates have been maintained, and a fair amount of business for the season is being transacted. Foreign goods are in request, especially of best qualities. A few samples of Newtown Pippins have been offered, but are not worth much attention.

PROVISIONS, Monday, Nov. 6.—The arrivals last week from Ireland were 1,487 firkins butter and 3,356 bales bacon, and from foreign ports 21,432 packages butter and 324 bales bacon. The Irish butter market ruled dull, and any business transacted was at a decline of about 2s. per cwt. In foreign, best Dutch advanced to 134s., other descriptions little or no change. The bacon market further declined 2s. on Waterford, and 2s. to 4s. on Limerick meat; at the decline the market assumed a steadier appearance.

HOPS.—BOROUGH, Monday, Nov. 6.—The operations of the past week have been of an exceedingly limited character, and our market rules extremely quiet. Prices, nevertheless, are well maintained, and choice samples show a disposition to advance. English yearlings are still in good demand. The general character of the foreign markets is decidedly firm, with a tendency to advance. Latest advices from New York report a quiet trade, the stringency of the money market checking operations. Mid and East Kent, 10*l*., 12*l*. 12s., to 16*l*. 16s.; Weald, 8*l*. 10s., 9*l*. 9s., to 10*l*. 10s.; Sussex, 7*l*. 5s., 8*l*., to 9*l*. 9s.; Farnham and country, 11*l*., 13*l*. to 16*l*. Yearlings.—Mid and East Kent, 3*l*., 4*l*. 4s., to 6*l*. 10s.; Weald of Kent, 3*l*., 4*l*., to 5*l*. 15s.; Sussex, 3*l*., 3*l*. 10s., to 5*l*. 0s.; Farnham and country, 4*l*. 10s. 5*l*. 5s., to 6*l*.; Olds, 1*l*. 5s., 1*l*. 10s, to 2*l*. 0s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 6.—The supplies of potatoes have been limited. The demand has been moderate, at late rates. The import into London last week consisted of 67 bags from Amsterdam, 11 Hamburg, 7 from Harlingen, 25 from Rotterdam, 6 from Bremen, and 4 from Antwerp. Regents, 80s. to 110s. per ton; Rocks, 70s. to 80s. per ton.; Flukes, 120s. to 140s. per ton.; Victorias, 100s. to 120s.

SEED, Monday, Nov. 6.—A few samples of new red cloverseed are occasionally shown, quality not fine, and no prices yet fixed. Fine German red was held 2s. per cwt. higher, owing to the advanced prices in America, and there is consequently more inquiry for all sorts. Choice white cloverseed was dearer, and met somewhat more attention. Fine new trefoil was dearer, some holders requiring 40s. per cwt. for their best samples. Other descriptions in proportion. New English canaryseed, being a good deal broken by the thrashing machine, sells rether low, and foreign qualities are slightly cheaper. White mustardseed realised former rates; little brown is offering, and this kind is very dear. Choice English rapeseed commanded as much money with a moderate sale. Winter tares have settled down at very low prices, which may bring more buyers forward to hold this article over for the season.

WOOL, Monday, Nov. 6.—A steady tone has pervaded the wool market; transactions, without being extensive, have been on a fair average scale, at full prices.

OIL, Monday, Nov. 6.—Linseed oil has been quiet. Rape has been less steady. In other oils not much business has been doing.

TALLOW, Monday, Nov. 6.—The market is steady. Y.C., spot, 48s. per cwt. Town tallow, 46s. 3d. net cash.

COAL, Monday, Nov. 6.—An advance on last day's sales. Hettons Wallsend, 21s. 6d.; Hettons South, 21s.; Hettons Lyons, 19s. 9d.; Harton, 19s. 9d.; Hartlepool, 21s.; Hawthorn, 19s. 6d.; Dudworth, 21s.; Eden Main, 20s.; Hartley's, 18s. 9d.; Tees, 21s. 3d. Ships fresh arrived, 26; ships at sea, 20.

Advertisements.

A MARRIED LADY, residing in the suburbs of Oxford, wishes to RECEIVE, after Christmas, a YOUNG LADY to EDUCATE with a sister fifteen years of age. Every kind of information and reference given.—Address, B. B. B., "Nonconformist" Office.

AT CHRISTMAS an ASSISTANT-MASTER will be OPEN to a RE-ENGAGEMENT. Subjects—Lat., Cæs., &c.; Euc., six bks.; Jun. Alg.; French, acqd. in Paris; Drawing, Jun. Lands. and Ornament. Age thirty-two. Exp. fifteen years.—W. C., "Noncon." Office.

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BRIXTON INDEPENDENT CHURCH.

A MEETING of the CONGREGATION will be held on THURSDAY, November 16th, 1871, to commemorate the completion of the Twenty-fifth year of the Rev. BALDWIN BROWN'S Ministry in London.

The Rev. THOMAS BINNEY will take the Chair.

The Revs. H. Allon, D.D., Joshua Harrison, Samuel Martin, and other Ministers and Gentlemen, will take part in the proceedings.

Tea will be provided in the Lecture Room at Five o'clock.

Tickets, 1s. each, may be obtained at the Church, or of Mr. Nicholls, 252, Brixton-road.

The Public Meeting will commence at Half-past Six.

CAMBRIDGE UNIVERSITY EXAMINATION for WOMEN, 1872. London Centre.

An EXAMINATION will be held beginning on MONDAY, June 17, 1872. Candidates wishing for information or desirous of attending Preparatory Classes or Lectures in London are requested to apply to the Secretary for the London Centre, Miss E. Bonham Carter, Ravensbourne, Beckenham.

THREE LARGE GALVANISED and CORRUGATED IRON BUILDINGS FOR SALE or HIRE, to hold respectively 300, 200, and 100 persons. Suitable for churches, chapels, or schoolrooms. Apply to Geo. Vavasseur, Barnsdale-road, Harrow-road, W.

GENERAL CONFERENCE OF NONCONFORMISTS.

In accordance with a resolution passed at a joint meeting of the Liverpool, Manchester, and Birmingham Nonconformist Committees, a general CONFERENCE of NONCONFORMISTS will be held in MANCHESTER, on the 13th and 14th DECEMBER next, to consider "The Educational Policy of the Government, the general relations of Nonconformists to the Liberal Party, and the necessity of organising the political power of Nonconformists throughout the kingdom, for the promotion and defence of the principles of Religious Equality."

The Conference will be composed of Delegates from Nonconformist Congregations. Delegates from Local Nonconformist Committees, Delegates from any Nonconformist Organisation, such as the Baptist Union, the Congregational Union, the Committee for Sufferings (Society of Friends), Delegates from Nonconformist Meetings called for the purpose of supporting the aims of the Conference, and individuals whose presence the Committee may deem desirable.

Names and addresses of Delegates and all other communications to be forwarded to Mr. Jameson, 63, Brown-street, Manchester.

As far as possible, accommodation will be provided for friends from a distance.

We are, dear Sir, yours,

ALEX. THOMSON, M.A.	Hon. Secs. of
JOS. CORBETT,	Manchester Com.
R. W. DALE, M.A.	Hon. Secs. of
H. W. CROSKEY, F.G.S.	Birmingham Com.
J. J. STITT, J.P.,	Hon. Secs. of
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ENGLISH CONGREGATIONALISM in WALES.

The rapid increase of population, the great influx of English people, and the increasing prevalency of the English language, demand the establishment of English interests in all parts of South Wales. In 1860 a Society was formed to meet this great exigency. Since then thirty-five new English chapels have been erected, four old ones that had been for years closed have been reopened for English worship, and many weak and languishing churches have had fresh life and vigour infused into them; yet the work is not half done, and the Society, by endeavouring to meet the most pressing cases, has sunk into a debt of £300, and that at a time when its annual income aught to be doubled.

This simple statement of facts was made at one of the Union meetings in Swansea, and the responses below were generously sent to the Chairman. One hundred and twenty pounds are yet wanting in order to claim Mr. Sommerville's fifty pounds. It is hoped that this appeal will bring in the above sum, as well as a small addition to the annual income of the Society.

All remittances to be sent either to the Treasurer, Mr. Thomas Williams, Goitre, Merthyr Tydfil; or to the Rev. John Davies, Cardiff.

PROMISES RECEIVED AT SWANSEA.

Mr. W. Sommerville, Bristol (last of £300)	£50	0	0
Mr. John Snow, London	5	5	0
Mr. Thomas Pidduck, Hanley	5	0	
Mr. E. M. Richards, M.P.	10	0	0
Mr. Thomas Minshall, Oswestry	5	0	0
Mr. E. Phillips, Machen	5	0	0
Proprietors of the "Christian World"	10	0	0
Mr. John Jones Jenkins, Moriston	10	0	0
Mr. George Baines, Leicester	5	0	0
Mr. W. Crossfield, Liverpool (annual)	5	0	0
Mr. Henry Richard, M.P.	5	0	0
Mr. D. Parker Evans	5	0	0
"Essex"	5	0	0
Mr. E. Grimwade, Ipswich	10	0	0
Mr. W. P. Sibree	5	0	0
Mr. J. Mordy, Workington	5	0	0
——— ———, Devonan	1	0	0
Mr. J. Wilson Buckley, Guildford	5	0	0
Mr. R. W. White, Blackeney	5	0	0
Mr. W. H. Conyers, Leeds (annual)	5	0	0
——— ———, Stowmarket	5	0	0
Mr. W. Douglas Johnston, Montrose	5	0	0
Rev. Llewellyn Bevan, LL.B., London	5	0	0
ADDITIONAL.			
F. S.	50	0	0

THE HOSPITAL for WOMEN, SOHO SQUARE, W.

Many a sorrowing and disappointed out-patient is sent away to linger in pain, or die in agony, when an operation would probably restore her to health, or medical treatment would alleviate her sufferings. Will not like sick ones enjoying the blessings of affluence, for the sake of Him who went about healing the sick, and who was full of compassion for their misery, assist a few of their suffering sisters, by contributing a trifle towards the maintenance of at least one bed, the yearly cost of which is £30. From lack of funds, several now stand empty; and towards filling one of these donations will be gratefully accepted by Lady Flora Knox, 10, Gloucester-place, Portman-square, W.

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From Lord FRANCIS CONYNGHAM. *Mount Charles, Donegal, December 11th*, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

*** Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE.—See *Lancet*, Dec. 31, 1864.

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